G. 15.82

OF THE MARKES of the Children of God, and of their Comforts in Afflictions.

To the faithfull of the Low Country.

By IOHN TAFFIN.

Ouerſeene againe, and augmented by the Author, and tranſlated out of French by ANNE PROVVSE.

ROM. 8. 16.

The ſpirit beareth witneſſe to our ſpirit that we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires of God, and ioynt heires with Chriſt: ſo that we ſuffer together, that we alſo may be glorified together.

LONDON:
Printed by *Thomas Snodham*, for *Thomas Man*, dwelling in Pater-noſter-Row, at the ſigne of the Talbot. 1615.

TO THE RIGHT HONORABLE AND vertuous Ladie, the Counteſſe of WARVVICKE.

FOR as much as it hath pleaſed Almighty God of his infinite goodneſſe, to giue vnto the glorious Goſpell of his eternall Sonne, ſo long and proſperous ſucceſſe in this our Countrie; it is now time (Right Honorable and my very good Lady) for euery one that is a true Profeſſor of the ſame, all carnall perſwaſions of humane reaſon deluding

ding the Soule being ſet aſide, to prepare our ſelues to the day of triall. For although it pleaſeth GOD ſometimes, for the gathering of his Church, to giue vnto it as it were *Halcion* dayes: yet common it is not, that it ſhould any long time continue in reſt and pleaſure. Nay, by the Word of GOD we know, and by experience ſometimes of our ſelues (her Maieſties Royall Perſon not excepted) and now of our neighbours round about vs, we ſee, that the Church of God in this world, as it euer hath beene, ſo muſt it euer be vnder the Croſſe. And therefore if wee will be counted of the Church indeede, and glory in that excellent name of a Chriſtian, let vs know aſſuredly, that vnto vs, euen vnto vs (that haue ſo long liued in reſt and pleaſure, if wee be the children of God) in ſome ſort and meaſure a triall

tryall muſt come. For, if God chaſtiſe euery Sonne whom hee receiueth, and euery member of Chriſts bodie muſt bee faſhioned like vnto the Head, if the afflictions of this World are manifeſt tokens to the Children of God, of his fauour and loue towards them, and ſure pledges of their adoption: how can wee looke, or how can we deſire to bee exempted from this common condition of God his owne Children and houſhold? To this end therefore (right Honourable Ladie) I haue tranſlated this little Booke, firſt, to admoniſh ſome, (who for lacke of experience, neuer feeling other daies, then theſe full of peace and quietneſſe) that they learne to apply vnto themſelues whatſoeuer they heare or reade of the tryall of God his children, leaſt falſely imagining it to appertaine either to the times that are paſt, or to other Nati-

tions, it fall ſodainely vpon them as a theefe in the night, and they be deſtitute of all hope and comfort. Secondly, to awake others, abounding both in knowledge and other graces, whom notwithſtanding, Sathan (by the deceiueable luſts and vaine pleaſures of this wicked world) hath ſo rockt a ſleepe, that they ſeeme almoſt, as they that are diſeaſed with the Lethargy, to haue forgotten both themſelues and their holy Calling & profeſſion. Laſt of all, to comfort another ſort, whom it hath pleaſed God ſo to preſſe downe with ſorrowes, and to exerciſe with the continuall Afflictions and Calamities of this mortall life, as no times ſeeming fauourable vnto them, they can ſcarce receiue the words of any Comfort. And becauſe your Honour hath bin of long time not onely a profeſſor, but alſo a louer of the truth, whom

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the Lord (exalting to an higher place of dignitie then many others) hath ſet vp, as it were a light vpon an high Candleſticke, to giue light vnto many, I haue eſpecially dedicated vnto your Honour this my poore Trauell, humbly beſeeching the Lord to make it no leſſe comfortable vnto your Honour, and to thoſe that ſhall read it, than it hath beene vnto mee who haue tranſlated it. Euery one in his calling is bound to doe ſomewhat to the furtherance of the holy building; but becauſe great things by reaſon of my ſexe, I may not doe, and that which I may, I ought to doe, I haue according to my dutie, brought my poore basket of ſtones to the ſtrengthening of the wals of that Ieruſalem, whereof (by Grace) wee are all both Citizens and Members. And now to returne to thoſe whom experience hath not yet taught,

taught, and whom proſperitie will not ſuffer to awake: I earneſtly beſeech them both in the Lord, no longer to deceiue themſelues with vaine imaginations, neyther to ſuffer their hearts ſo to be tyed to earthly vanities, that they ſhould deſpiſe or neglect thoſe things that can truly make them happy indeede. When it ſhall pleaſe GOD to open their eyes to diſcerne betweene heauenly and earthly, betweene things tranſitorie, and things euerlaſting, I know they will of themſelues be aſhamed of this their negligence. For what are all the pleaſant things of this world, which moſt bewitch the mindes of men, if they be compared with heauenly and eternall things? If ſtately and ſumptuous buildings doe delight; what building is ſo ſtately and glorious as new *Ieruſalem*? If riches, what ſo rich as that, whoſe pauement

is

is of pure Gold, whose foundations and wals of precious stones, and gates of orient pearles? If Friends, kinsfolke and neighbours? what Cittie so repleniſhed as this, where God himſelfe in his Maiesty, Iesus Christ the head of the Church in his glory, and all the holy Angels, Patriarkes, Prophets, Apoſtles and Martyrs do dwell together in happineſſe for euer? If honour? what honour comparable to this, to be the ſeruant and childe of ſo mighty a King, and Heire of ſo glorious a Kingdome; where neither time doth conſume, nor enuie depriue of honour, nor power of Aduerſary ſpoile of glory, that is endleſſe and incomprehenſible? If then there be no compariſon betweene things heauenly, and things that are Earthly, and no man can attaine to the things that are heauenly, but by the ſame way that Christ himſelfe attained

tained vnto them, which was by the Croſſe: why caſting off all impediments that preſſeth downe) doe we not runne on our courſe with cheerfulneſſe and Hope, hauing Chriſt ſo mighty a King for our Captaine, and guide, who (as the Apoſtle ſaith) for the Glory that was ſet before him, endured the Croſſe, and deſpiſing the ſhame, ſitteth now at the right hand of the Throne of God? How ſlow and dull of heart are wee, if as *Eſau* (who for a meſſe of pottage ſolde his birth-right) we are contented for a ſmal and ſhort pleaſure in this wicked world, to leeſe that incomparable and euerlaſting glorie, which Chriſt the Sonne of God, with ſo great a price, hath purchaſed for vs. The Lord giue vs wiſedome to vnderſtand, and grace to heare his voyce while it is ſaid to day, that when daies & nights and times ſhal ceaſe, we may (without time)

time) enter into his ioy and reſt, which neuer ſhall haue end. The Lord euer preſerue your Honor; and adde vnto a multitude of happie yeeres, ſpent in his feare, a continuall increaſe of all ſpirituall graces, to his glory, and your endleſſe Comfort.

Your Honors in the

Lord, moſt humbly

A. P.

To the Faithfull of the Low Country.

IT is not without reaſon (right deare and worſhipfull Brethren,) that the Church of Chriſt is called militant vpon earth: and compared as well to a woman in trauell of childe from the beginning of the world, as to a ſhip vpon the Sea, toſſed with tempeſts, and to a field tilled, vpon which the plough is drawne, to cut it. The preſent eſtate of the Church exerciſed by ſo many diſputations, aſſaulted ſo mightily by continuall wars (the Mother and Nurſe of all (calamities and afflicted by reuolts, by Libertines, by people prophane, and by ſo many Heretiques, is to vs a liuely mirrour, a manifeſt Seale, and an example good to be marked. Now, as the infirmitie of the fleſh which dyeth not in the very Children of God, but at their death, taketh from thence, and from other matter,

matter, occaſion of Temptations moſt dangerous, & many aſſaults: ſo the bounden duty and affection which I beare towards you, drueth mee to teſtifie vnto you, the feruent deſire which I feele continually in my heart of your comfort, conſtancie, and perſeuerance in the way of Saluation. For this cauſe it is, that in my voyage from Germanie, *I made this little Treatiſe,* Of the Markes of the children of God, & of their Conſolations in their Afflictions: *the which (being God be thanked returned) I was willing with the aduiſe of my Brethren and fellowes in the holy Miniſtery, to put to light, and deditate vnto you, to the end that reading it, you might know & feele more and more the incomprehenſible grace of God towards you, by the teſtimonies of your Adoption, and the full aſſurance of the certainty of it: and that in the midſt of your ſo long and heauy Afflictions, you might be partakers of the vnſpeakable com-*

comforts which God ſetteth forth to his Children in his Word: whereby alſo you feeling your ſelues truely happy, you may conſtantly perſeuere in his holy truth and obedience of his will, aſpiring with contentment and ioy of the holy Ghoſt, to the enioying of that Kingdome of Glory, the right and poſſeſſion whereof is purchaſed for you, & kept in your head Ieſus Chriſt. Finally, I pray God with all my heart, to ſhew me this fauour, that this my little labour may be acceptable vnto you, and that it will pleaſe him to bleſſe it by the efficacy of his holy Spirit, to your Comfort and Saluation, and to the aduancement of the Kingdome of our Lord Ieſus Chriſt.

Harlam 15. of September. 1586.

Your humble Brother,
and Seruant in Chriſt,

Iohn Taffin, *Miniſter of the holy Goſpell, in the French Church, at* Harlam.

The Matters that are handled in this TREATISE.

1 OF the great and incomprehenſible happineſſe of the life euerlaſting promiſed the Children of God.

2 How we know that we are the Children of God.

3 How euery member of the Church ought to apply to himſelfe the markes of it, to aſſure himſelfe of his adoption and ſaluation.

4 How wee ought and may aſſure our ſelues that wee are the children of God, although the markes of our Adoption be in vs but ſmall and weake.

5 That the Apoſtacie and reuolt of ſome who haue made profeſſion of the true Religion, ought not to cauſe vs to call in doubt eyther the Doctrine, or our Adoption.

6 That afflictions ought not to make vs doubt of our Adoption, but rather to confirme vs.

7 *That the afflictions which come vnto vs were fore-told, and therefore they ought to confirme vs in the assurance of our Adoption.*

8 *That the Children of God haue at all times beene afflicted, and yet beloued of God.*

9 *That the common afflictions of the Children of* Adam, *are to the faithfull, because of the excellent fruits of them, testimonies of their Adoption, and of the loue of God towards them.*

10 *Of the afflictions for Christs sake, and of the fruits of them.*

11 *Other fruits of the afflictions for the name of Christ.*

12 *An exhortation to perseuere constantly in the truth of the Gospell in the time of persecution: not to feare death: for a man to keepe himselfe from Apostacie and dissimulation: to vse the holy Ministerie: to walke in the feare of God, and to pray vnto him.*

13 *Holy Meditations and Prayers.*

OF

OF THE MARKES OF THE CHILDREN of GOD, and of their *Comforts in Afflictions.*

To the Faithfull of the Low *Countrey.*

Of the great and incomprehenſible Felicitie of euerlaſting life, promiſed to the children of God.

CHAP. I.

SAint PAVL hath very aptly ſet foorth vnto vs, the incomprehenſible excellencie of the Felicitie of the Children of God, ſaying; *That the eie hath not ſeene, the Eare hath not heard, neither hath it entred into the Heart of man, what things God hath prepared for thoſe that loue him.* 1 Cor. 2. 9. According to this ſentence, Saint

Auguſt. Enarrat. 2. Pſal. 26. Tom. 8. *Auguſtine* tending to the ſame. But, ſaith of the goodneſſe of grace: *Let your hearts goe beyond all that you are able to comprehend, and ſtay not your ſelues at the greatneſſe and excellency of it, which you imagine, but ſay, yet this is not it; for if it were, it could not enter into thy thought and heart.*

This happineſſe then cannot be comprehended by vs according to the greatneſſe and excellency of it, ſo long as wee 2 Cor. 5. 1. dwell in theſe earthly manſions, where we know God but in part and darkely. Notwithſtanding, ſeeing the ſame Apo- 1 Cor. 13. 9 ſtle addeth, that the holy Ghoſt who ſearcheth the moſt deepe things of God, 1 Cor. 13. hath giuen vs ſome reuelation: Seeing 12. 1 Cor. 2. 10 alſo he prayed to God for the *Epheſians*; Epheſ. 1. 18 That he would open the eyes of their vnderſtanding, that they might know, what is the hope of their vocation, and what are the riches of the glory of his inheritance among the Saints: we ſhould be too vnthankfull to God, and enemies of our owne comfort, if we ſhould make curteſie, or refuſe to vnderſtand that, which it pleaſeth him to reueale vnto vs by

by his word. Now, in it this felicity is oftentimes ſignified by the promiſe of life euerlaſting, and not without reaſon. For in our felicity, two points may and ought ſpecially to be conſidered: Firſt, the greatneſſe and excellency of the good thing: ſecondly, the long continuance and ſureneſſe of it. Now, both the one and the other is noted by theſe words, *Life Euerlaſting*: For by *Life* is ſignified the greatneſſe of the felicity, and by *Euerlaſting*, the infinite length of it. As touching *Life*, wee may conſider three degrees, as well in the body, as ſpecially in the ſoule. The firſt degree of *Life* as touching the Soule, is meant by this peace of Conſcience, and ioy of the holy Ghoſt, which we receiue and feele, being reconciled to God in Ieſus Chriſt. And this peace and beginning of life, ſurmounteth all vnderſtanding, as Saint *Paul* doth witneſſe, and Gods Children doe feele. And indeede it is a thing ruiſhing our ſoules with ioy vnſpeakeable, when God maketh the brightnes of his face to ſhine vpon vs. As alſo *Dauid* theweth,

Life euerlaſting comprehendeth the felicity of the children of God.

Three degrees of life to the body and to the ſoule.

The firſt degree of life.

Rom. 5. 1.

Phil. 4. 7.

Psalm.80. sheweth, when he asketh so oft of God this grace, for a full measure of all felicity. As touching the body, the first degree of life lyeth in this, that the afflictions of it bee not onely mitigated, and made light by this life of the soule reconciled to God, and feeling ioy through Rom 8 27. the brightnesse of his countenance, but Heb.12.6. also are conuerted (being the fruits of the loue of God towards vs) into saluation and glory. The second degree of life may be considered in the separation of the soule and the body, the which improperly (as touching the faithfull) is called death.

The second degree of life.

For euen as touching our bodies, although they goe to rot in the earth, yet being then deliuered, and free from all sicknes, from hunger, thirst, heat, cold, & from a thousand other torments, which of their nature are a kinde of death, they goe to rest in their beds, as *Esay* saith; Esay 57.1. and being deliuered from their labours and trauailes they are blessed, as Saint Apoc. 14.13 *Iohn* saith. And this rest proceeding from the fauour of GOD, cannot properly be

be called death, but is to them a kinde of life. But ſpecially the Soule then entreth into the poſſeſſion of the ſecond degree of life. For being deliuered from the body, ſhee is carryed vp by the Angels into the boſome of *Abraham*, and into Paradiſe with Ieſus Chriſt, exempted then from Ignorance, from Incredulitie, from Miſtruſt, from Couetouſneſſe, Ambition, Enuy, Hatred, Feare, Terrour, Luſts, and from all other paſſions, vices and corruptions, which are deadly in them, which alſo bring forth the fruits of death. And contrariwiſe, is then fully ſanctified, victorious, and aſſured againſt Sathan, Hell, Sinne, and all other enemies: wayting after that, with great ioy, for the accompliſhment of her glory in the Reſurrection of her body. Lu. 16. 22 Lu. 23. 43.

The third degree ſhall be at the glorious comming of IESVS CHRIST, when our bodies being awaked out of their ſleepe, they ſhall riſe againe all renued, Bodies incorruptible, ſpirituall and immortall; yea, faſhioned like to the *The 3. degree of life.* 1 Cor. 15. 42. Phil. 3. 21.

1The.4.17 image of *Ieſus Chriſt*: and ſo being ioyned
together againe to their ſoules they ſhall
Eph. 4. 10. be together caught vp into the cloudes
before our Lord Ieſus Chriſt in the ayre;
Ioh. 14.2. and exalted aboue all the heauens in-
to the houſe of God our Father. Then
Ioh. 17.24. alſo ſhall bee the accompliſhment of
the life of our Soules, reunited to their
2Theſ.4.17 Bodies, being together where Ieſus
Chriſt is, and with him, as members of
his body, his brethren, and his Spouſe,
vnited to him, and by him to God the
Fountaine of life. And by this vnion
inioying a communitie in all his goods,
1 Pet. 1. 4. and of this incorruptible inheritance,
which can neyther fayle nor fade away,
reſerued for vs in heauen. Then ſhall
Reu.21.4. God wipe all teares from our eyes, and
death ſhall be no more, neyther ſhall
there be any ſorrow, cry, or trauell any
more. All theſe olde things ſhall be
gone away: God ſhall make all things
Reu.7.14. new. Then ſhall wee bee before the
Throne of God, and ſhall ſerue him night
and day in his Temple, and ſhall be led
by the Lambe to the liuing fountaines
of

of waters. Then ſhall be the day of our marriage with the Lambe, when being clothed with pure and bright rayments, wee ſhall ſit at his marriage banquet. Then ſhall wee be like vnto the Angels. If our Bodyes ſhall ſhine then as the Sunne, what ſhall the brightneſſe of our Soules be? Then our pilgrimage being finiſhed, wee ſhall be indeede the Citizens of this heauenly and holy Ieruſalem, which ſhall be all of pure Gold, like vnto the cleare glaſſe: hauing the foundations of the wall garniſhed with precious ſtones: whereof alſo the twelue Gates, are twelue Pearles: which hath no neede of the Sunne, nor of the Moone, to ſhine in it, becauſe the brightneſſe of GOD ſhall be the Light of it, and the Lambe himſelfe ſhall be the Candle of it. O how happy ſhall the Citizens be, that ſhall liue in ſuch a Citie! See then what good things are ſignified by life euerlaſting, and the three Degrees of it. But S. *Paul* lifteth vs vp yet higher into the contemplation of this life, which wee ſhall enioy after the Reſurrection.

Reu.19.7.

Mat.22.30

Mat.13.43

Bern. Meditat.9.

Reu.21.18.

Then,

1 Cor. 15. 24. Then, ſaith Saint *Paul*, Ieſus Chriſt ſhall giue vp his Kingdome vnto God his Father: as if hee ſhould ſay; Father, behold thoſe whom thou haſt giuen to mee before the foundation of the world: they were loſt, and thou diddeſt ſend mee to ſaue them: I haue redeemed them with my bloud; thou haſt appoynted me King ouer them: they are my kingdome which I haue gotten, and which I haue guided and gouerned, that hauing ſanctified and deliuered them from all their enemies, I haue brought, giuen, and preſented them vnto thee, that hauing, as touching my ſelfe, accompliſhed the worke and charge which thou haddeſt inioyned mee, from this time forth, thou maiſt be King, raigning immediately in them, and filling them with all happineſſe and glory.

Then ſhall there be no Creature eyther in heauen or in earth, that ſhall haue any Domination or Lordſhip. There 1 Cor. 15. 28. ſhall be neyther King nor Prince, neyther Maſter nor Lord. There ſhall be neyther Father, Mother, Husband, nor Wife.

Wife. There ſhall be neither Prophet, Doctor, Miniſter, nor Paſtor. There ſhall be neither riches, nor eſtates. All the enemies alſo of Ieſus Chriſt ſhall be deſtroyed for euermore, Death being ſwallowed vp into victorie, and Sathan with his Angels, and all the Reprobate being caſt into the bottomles pit. Contrarywiſe, the elect being fully ſanctified, ſhall be lifted vp both in body and ſoule aboue all the Heauens. The worke of Chriſt ſhall be finiſhed. And all being done, the very ſame offices which Chriſt hath receiued, and ſhall exerciſe for the accompliſhment of our Saluation, to be a King, a Prieſt, and a Prophet, and to ſit at the right hand of God ſhall ceaſe, but ſo, as the fruits and the incomprehenſible benefits gotten by them vnto the Church, ſhall euer abide, to his euerlaſting glory. But what ſhall that bee then? God the Father, the Sonne, and the holy Ghoſt, one onely God, ſhall be immediately all things, both in this man Chriſt, and in all vs the members of his body. The Godhead (I ſay) ſhall be Reu. 21. 6.

be in the man Ieſus Chriſt, and in vs, King, Prince, Father, Riches, Life and Glory. To be ſhort, all things, and ſuch a heape of happineſſe and felicity, that as ſundry veſſels caſt into the ſea, are full of water, ſo as they can neither want, nor haue more: ſo this Sea of Diuinity being all things in vs all, wee ſhall be filled and ſatisfied with *Life* and Glory, ſo as we can neither want, nor receiue more. Then ſhall we not onely taſte how ſweet our God ſhall be, but wee ſhall be filled and throughly ſatisfied with his ſweetneſſe moſt wonderfull. Then ſhall the Sonne himſelfe be ſubiect to the Father to wit, as touching his Humanity: but that ſhall be for the increaſe of his glory, and our felicity. For the Sonne of man abiding ſtill vnited to the Sonne of God, and then ceaſing the gouernement which hee ſhall haue vntill the Reſurrection, God ſhall in ſuch ſort be in this Sonne of man, and in vs, that the Maieſty and brightneſſe of the Diuinitie then raigning immediately, ſhall cauſe the difference betweene the Diuinity

Pſal. 34. 9.

Cypri. De aſcen. Chriſti.

1 Cor. 15. 28.

Auguſt. Lib 80 quæſt. 69. & lib. de Trinit. 1. cap. 8.

uinity of Chriſt, and his humane na- Ioh. 17.22.
ture ſubiect vnto it to appeare. But as
the principall glory of the Son of man, Phil.2.7.
is to be vnited vnto the Sonne of God
in one perſon, and that this his Diuini-
ty ſhall be for the moſt part as it were,
hid vntill that day, and that then it ſhall
be fully reuealed: how much more the
diuine Maieſty of the Sonne of God,
ſhall cauſe the ſubiection of the Sonne
of man to appeare, ſo much the grea-
ter ſhall appeare the glory of this Sonne
of man vnited in one perſon to the God-
head, then raigning in his full Maieſtie
and glory. As (if a man may finde any
thing neuer ſo little to repreſent this
high Myſtery) wee may conſider, that
the felicity and glory of the Brethren
of *Ioſeph* was ſo much the greater, that Gen.47.
by the greatneſſe of *Ioſeph*, exalted to
the gouernment of *Ægypt*, they were
ſubiect vnto him, and there appeared
a great difference between *Ioſeph* and his
brethren, not by the diminiſhing of
them, but by the increaſing of *Ioſeph*,
his brethren hauing this happineſſe

and

and honour, to bee the brethren of *Ioseph*, so much more great and honourable, by how much, the greatnesse of the maiesty and glory of *Ioseph* made their subiection more to appeare. And this is it that may in some sort bee noted in the Church. For although that now, her subiection and the difference appeare betweene her, gathered and composed of sinfull men, hauing their Sanctification, and their life of their head Iesus Christ: and betweene him very God, and perfect man, sitting at the right hand of GOD the Father Almightie: yet as then the more great the glorie of Christ shall appeare, shewing himselfe immediately with his Diuine Maiestie in his brightnesse: so much the more clearely shall the subiection and difference of the Church appeare, not by diminishing the happinesse and glorie of it, but by the increase of the glorie of her head, brother, and bridegrome: The Church hauing this happinesse and honour to be, and still to abide, vnited vnto Christ, making with her this new

man,

man, whereof Saint *Paul* ſpeaketh; yea, Eph. 2. 13.
ſo much the more happy and glorious, by how much the excellencie of the Maieſtie and glory of Chriſt, the Sonne of man with vs, ſhall exceede in greatneſſe, being vnited to the Sonne of God, ſhining then with the Father and the holy Ghoſt, one onely God in his diuine Maieſtie. Hereof alſo it followeth, that our chiefe felicitie ſhall be to behold this glory of Chriſt.

And indeede this is that benefit and happineſſe which he asked for vs of God his Father, ſaying: Father, my deſire Ioh. 17. 24.
for thoſe whom thou haſt giuen mee is, that they be where I am, and that they may ſee my glory. And what glorie? That wee ſhould ſee him, as hee ſhall be 1 Ioh. 3. 2.
in Maieſtie incomprehenſible as touching his God-head, and conſequently in ſoueraigne glory, as touching his humanitie, vnited to this diuine Maieſtie. Behold alſo how this ſhall be accompliſhed 1 Cor. 13.
which is written, that wee ſhall ſee God 12.
face to face for the accompliſhment of our felicitie. Which that wee may the

better

Ioh. 15.11 Ioh. 16.24 Mat. 25.12 better comprehend, wee muſt finally conclude, that the fruit thereof, ſhall be this, ioyfull and perfect, which Chriſt hath promiſed vs: promiſing further, to make vs enter into the ioy of our Lord.

Auguſt. in Manuel. Cap. 35. Saint *Auguſtine* in a certaine Meditation (which is indeede both holy and heauenly) ſheweth very excellently, how great this our ioy ſhall be, and that ioy of our Lord which wee ſhall enter into. Hauing diſcourſed of the euerlaſting felicitie of the Children of GOD, thus he ſaith: O Heart humane, poore, and needy: O Heart exerciſed with miſeries, and almoſt conſumed of them, what ſhould thy ioy be, if thou haddeſt the full enioying of the abundance of theſe good things? Aske of thy ſoule if thou wert capable of the ioy which thou ſhouldeſt feele of one ſuch felicitie. But if beſides, any other whom thou loueſt as thy ſelfe, ſhould enioy the ſame happineſſe with thee, ſurely this ſuperabounding ioy which thou ſhouldeſt feele of thine owne happineſſe, ſhould it not be twiſe doubled, for the glory and the ioy of

of him whom thou loueſt as thy ſelfe, and for whoſe happines thou ſhouldeſt be as ioyfull as for thine owne happines? Now if there were two, three, yea, a great number enioying the ſame happineſſe with thee, whom alſo thou louedſt as thy ſelfe, thou ſhouldeſt feele as much ioy for the happineſſe of each of them as for thine owne happineſſe. What then ſhall be in this perfect charitie, when we ſhall loue all the bleſſed Angels, and all the Elect, louing euery each one of them euen as our ſelues, and being no leſſe ioyfull of the felicitie of each of them then of our owne? Surely, if neuer a one of the elect ſhall be capable of his owne ioy for the greatneſſe of it, how ſhall hee be capable of ſo many ioyes for the happineſſe of ſo many of the Elect, for whom hee ſhall feele as much ioy as for his owne? Loe what it is Saint *Auguſtine* ſaith. But yet how much ſhall this ioy be augmented for the happineſſe, felicitie, and glorie of the Elect of God, in whom, we our ſelues haue beene elected, who hauing dyed for the Elect, ſhall ſanctifie, pre-

ſerue, and lift them vp into Heauen to the inioying of this felicitie? who is not onely man holy and iuſt, but alſo true GOD, eſpecially, beholding him in his glory, to be vnited in one perſon to the God-head then ſhining in his Maieſtie. Surely, if wee, louing other Elect as our ſelues, ſhould haue as much ioy of the happineſſe of each of them, as of our owne, what ſhall be the ioy that wee ſhall receiue of the happineſſe and glorie of this ſoueraigne elect Ieſus Chriſt, whom by good right wee ſhould loue more then our ſelues? See then more then a Sea of ioy, proceeding from the happines of the Seruants of God. Let vs now vnderſtand the great depth of ioy which wee ſhall feele entring into the ioy of our Lord. The cauſe why wee ſhould loue God (ſaith Saint *Bernard*) is GOD himſelfe. And the meaſure which wee ought to keepe in this loue, is to loue him without meaſure, and ſo, infinitely. But according to that wee know him, wee loue him: but now we know him but in part, and as it were in darke-

Bernard in tract. de diligendo deo.

1 Cor. 13. 12

darkeneſſe ; euen ſo very little and obſcure is the loue which wee beare him. But when we ſhall know him as hee is, wee ſhall loue him according as hee is. What ſhall our loue bee towards him then, when Ieſus Chriſt hauing giuen ouer his kingdome to God his Father, God the Father, the Sonne, and the holy Ghoſt, one onely God, ſhall bee all things, in this man Ieſus Chriſt, and in vs ? and when wee ſhall know him as he is, beholding the brightneſſe of his face, and his Godhead then raigning immediately in vs, and filling vs with all happineſſe ? Without doubt this contemplation of the glory of the diuine Maieſty, ſhall bring foorth in vs an infinite loue towards God. Now (to returne to the meditation of Saint *Auguſtine*) if according to that wee loue each one, wee ſhould reioyce of his happineſſe. Then as in this bleſſed felicitie each one of vs ſhall loue God without compariſon, more than himſelfe, and more then all the Angells and elect with vs : ſo ſhall we feele more ioy without com-

1 Cor. 15. 24.

1 Cor. 15. 28.

pariſon of the bleſſedneſſe and glorie of God, then of our owne, or of all the Angels and the Elect with vs. And if then wee ſhall loue God with all our heart; with all our Soule, with all our vnderſtanding: yet ſo as all our heart, all our vnderſtanding, and all our Soule, ſhall not be capable of the excellency of this loue: Surely, we ſhall ſo feele ioy with all our heart, with all our vnderſtanding, and with all our ſoule, as yet all our heart, all our vnderſtanding, and all our ſoule ſhall not bee able to comprehend the fulneſſe of this ioy. Howſoeuer it be then, that this full ioy, yea, more then full, through the greatneſſe of it (whereof all our heart, all our vnderſtanding and all our ſoule ſhall not bee capable) cannot enter into vs: it ſhall remaine that wee, (filled with the ſea of ioy of the felicity of the Angels, and of all the Elect) ſhall enter into this great depth of ioy proceeding from the Contemplation of the glory of our GOD. And this
Mat. 25. 21 ſhall be the ioy of the Lord, into which all his Faithfull Seruants ſhall enter.

Now

Now, when this felicitie ſo great, and Ioy incomprehenſible, ſhall endure ſo many yeeres as there be drops of water in the Sea, or graines of ſand in the whole earth, yet ſhould not this bee a perfect happineſſe. For howſoeuer the continuance ſhall ſeeme to vs infinite, yet the end will once come. And indeede the droppes of water and the graines of the ſand are numbred before God. But this our felicity and Ioy ſhall laſt without end. Such ſhall be the life euerlaſting: As alſo Saint *Iohn* ſaith, wee ſhall raigne in Heauen world without end. Wee ſhall be the kingdome of that immortall King, whom *Eſay* calleth the Father of Eternity, who hath promiſed life and immortality to thoſe that ſhall beleeue the Goſpell. Alſo death ſhall then bee ſwallowed vp into victorie. The Author and Prince of life, hauing vanquiſhed the Diuell, who had the rule ouer Death, ſhall make vs partakers of the life that is euerlaſting. And as wee ſhall bee vnited to the fountaine of life, ſo ſhall it runne in vs eternally: *Of the Eternity of the life to come.* Apoc. 22.5 1 Ti. 1.17. Eſay 9.6. 2 Ti. 1.10 1 Cor. 15. 45. Acts 3.15. Heb. 12.4. Apoc. 21.6

For as the Fountaine of this life which we ſhall enioy, hath no beginning, ſo the life that proceedeth from it, ſhall haue no end. The mercy of God (ſaith Saint *Bernard*) is from Eternity to Eternitie, vpon thoſe that feare him; from Eternity, becauſe of the Predeſtination; to Eternity becauſe of the Glorification: The one hath no beginning, the other hath no ending. This therefore ſhall be a happineſſe incomprehenſible for the greatneſſe, and infinite for the Eternitie of it. Behold alſo, how we ſhall then enioy a full and perfect ioy, which ſhall neuer be taken away from vs. Now this life is promiſed and aſſured to all the Children of God, in as much as they are heires of God, the fountaine of life, and coheyres and members of Ieſus Chriſt, who is the Way, the Truth, and the Life: who alſo hath ſo often proteſted, that whoſoeuer beleeueth in him, hee hath life euerlaſting. Let vs conclude then, that the children of God are truely and onely bleſſed, being aſſured to enioy this great and incomprehenſible happineſſe

Ioh.15.22

Rom.8.17
Pſal.36 10
Ioh.14.6.
Ioh.3.15.

Ioh.6.

of

of life euerlasting, which is purchased, promised, and kept for them in Iesus Christ our Lord.

How we shall know that we are the Children of God.

CHAP. II.

IF this Conclusion it followeth, that there is no greater ioy or contentment in this present life, or any thing more sure, or more necessarie for the happy ouercomming the difficulties of it, then to know and feele that wee are the Children of God. For this foundation being laid, wee ought to be assured that whatsoeuer shall happen vnto vs, can bee none other then the blessing of a Father, and so consequently a meane, ayde, and way disposed by his Prouidence, eyther to leade vs vnto life euerlasting, or to increase our glory in it. True it is, that GOD one- 2 Tim. 2. 19
ly knoweth his owne, whom hee hath

choſen before the Foundation of the world to be his Children. Yet there are two principall meanes, by which hee giueth vs to vnderſtand who are his Children: the one is outward, by markes viſible vnto men: the other is inward, by teſtimonies which hee that is the childe of God feeleth in himſelfe. The outward markelyeth in this, that we be members of the Church of Chriſt.

2 Markes of our Adoption.

Of the outward mark.

Now, wee call that the Church of Chriſt, in which the Word of God is truely preached, the Sacraments are purely miniſtred, and one onely God is called vpon, in the Name of his onely Sonne Ieſus Chriſt. Firſt, this Church is often called the Kingdome of heauen, becauſe that by it wee enter in thither; ſo that it is (as it were) the Suburbs or the gate of it. Whereof it followeth that being the true members of the Church, wee are in the way and forwardneſſe to enter, and make our abode in Heauen. It is alſo called the houſe of God, to giue vs to vnderſtand, that thoſe that abide there, are by good right accounted the children

Mat. 13.

Mat. 21. 13.

children and houſehold of God. Furthermore, when after we haue proteſted in our Creede, that wee beleeue the holy Church vniuerſall, wee adde the communion of Saints, the forgiueneſſe of ſinnes, the riſing againe of the body, and the life euerlaſting: is not this to aſſure vs that thoſe that are the members of the Church, haue a communitie in all theſe treaſures and goods of it, and conſequently, that they are the children of God, and inheritors of euerlaſting life? According vnto this S. *Luke* alſo ſaith reſolutely, that God ioyned vnto the Church thoſe that ſhould be ſaued. The which is confirmed by the Prophet *Ioel*, ſaying, that there ſhal be ſaluation in *Sion*. And S. *Paul* himſelfe ſticketh not at all to call thoſe that are the members of the Church, the elect of God. But yet ſo much the more to reſolue vs, let vs conſider the markes of the true Church, touched here before. The firſt is, the pure preaching of the word of God.

Eph. 2. 19.

Acts 2. 47.

Ioel 2. 32.

1 Theſ. 1. 4

Now, Ieſus Chriſt ſaith, *My Sheepe heare my voyce, and they follow mee:* ſhew-

Ioh. 10. 27.

ſhewing thereby very manifeſtly, that
Ioh 8.47. this is one mark to be the childe of God,
to heare the voyce of his Sonne Ieſus
2 Cor. 5.18 Chriſt. As alſo hee ſaith in another place,
Eph 6.15. that hee that is of God, heareth the voyce
Acts 14.3. of God. And indeede, ſeeing that the
Act. 20.32 preaching of the Goſpell is called the
Act 13.26 Miniſtery of Reconciliation, the Go-
Acts 5.20. ſpell of Peace, the Word of Grace, of
Phil. 2.15. Saluation, and of life, (as without doubt,
God by the miniſterie of his word, preſenteth Reconciliation, Peace, Grace, Saluation, and Life,) So they that are the members of the Church, heare and receiue the word: ſhew therein, that they are partakers of all theſe benefits, and conſequently the Children of God. The ſecond marke of the Church, conſiſteth in the Sacraments of Baptiſme, and of the Lords Supper. As touching Baptiſme, it is a ſeale and ſure warrant that
Act. 22.5. the ſinnes of thoſe that receiue it, are
Rom. 6.4. waſhed away by the Bloud of Chriſt:
Tit. 3.5. that they are ingrafted and incorpo-
Gal. 3.27. rate into his Death and Reſurrection:
that they are regenerate, and that they

haue

haue put on Ieſus Chriſt. Whereof it followeth, as Saint *Paul* affirmeth, that they are the children of God. The like aſſurance of our Adoption is giuen vs in the Lords Supper. For if the Bread and the Cuppe, which are giuen to the Members of the Church, are the Communion of the body and of the blood of Ieſus Chriſt, it followeth that in this Communion of Chriſt, they haue the foode and life of their ſoules: And that conſequently, as the Children of God, they ſhall obtaine life euerlaſting, according to the proteſtation of Chriſt: Hee that eateth my fleſh, and drinketh my blood, hee hath euerlaſting life. The third marke of the Church of God, is the inuocation of the name of God, in the name of that onely one Ieſus Chriſt. Now, as all the ſeruice of God is oftentimes ſignified by this Inuocation: So Saint *Luke* noteth the faithfull, and children of God, by this deſcription, that they call vpon the name of the Lord. As on the contrary ſide, it is ſaid of the Reprobate, that they doe not call vpon the

Gal. 3. 26.

1 Cor. 10. 16.

Ioh. 6. 54.

Pſal. 14. 4.
Gen. 12. 7.
Acts 2. 21.
Acts 9. 14.

Pſal. 13. 4.

the name of God. And indeed when the members of the Church ioyne together, and lift vp their prayers vnto God, saying: Our Father which art in heauen: and so calling him father, by the commandement of Christ, they may well assure themselues, that God doth acknowledge them for his Children, and that hee will make them feele the fruit of their prayers, according to the promise of CHRIST, that whatsoeuer they shall with one consent aske of God, it shall be giuen them. By this that is aboue said, it manifestly appeareth, how euery member of the Church may and ought to assure himselfe to bee the childe of GOD, and to acknowledge all other members of the Church with him in like manner to be the children of God. If any alledge that we may thus account such a one for the Childe of God, who possibly is an Hypocrite, and may after shew himselfe a reprobate: we answere, that such discourses are contrary to charity, so much recommended vnto vs by Saint *Paul*, noting amongst other pro-

Mat. 6. 9.

Mat. 28 19.

1 Cor. 13.

properties of Charitie, that ſhee thinketh not euill, or is not ſuſpicious, but that ſhe beleeueth all things, and hopeth all things. Wee ought then to hold the members of the Church, for the children of God, vntill that departing from it, or diſcouering their Hypocriſie, they ſhew themſelues reprobates. Furthermore, as God would that all thoſe to whom he vouchſafeth to be Father, ſhould acknowledge the Church for their Mother: ſo let vs not doubt, but being borne againe, and nouriſhed in the Church our mother, we may call God our Father, and abiding vnited to the family of the mother, let vs not doubt but that we be the heires of the father. Thus much for the outward markes.

Of the inward marks of our Adoption.

Now let vs come to the inward Markes. As to the blinde and deafe, the opening of their Eyes and eares is needfull, cleerely to ſee and heare the voyce of him that ſpeaketh : So being of our owne nature both blinde and deafe as touching Vnderſtanding, the holy Spirit is hee, that openeth our eyes

eyes and eares, to comprehend the reuelation of our adoption, and to feele in our hearts the aſſurance of it, engendring in vs faith, which is as it were the hand, by which wee apprehend this great benefit: whereof alſo the fruits and effects aſwell of the holy GHOST dwelling in vs, as of the faith that is in vs, are the principall and moſt aſſured markes, to giue vs knowledge of our adoption. According whereunto Saint
Rom.8.16. *Paul* ſaith, that the holy Ghoſt giueth teſtimony to our ſpirits that we are the children of God, ſo as hauing receiued this ſpirit of adoption, we cry, with all aſſurance, *Abba Father*. This is it alſo
1 Ioh.3.24. which Saint *Iohn* teacheth vs, ſaying: we know that he abideth in vs, by the ſpirit which he hath giuen vs. Alſo, by this we
1 Ioh.4.13 know that we dwell in him, and he in vs, becauſe hee hath giuen of his ſpirit vnto vs. In like manner the Apoſtle Saint
Rom.5.1. *Paul* affirmeth, that by the peace and quietneſſe which wee feele in our conſciences before God, in the free forgiueneſſe of our ſinnes by the blood of Ieſus Chriſt,

Chriſt, wee ſhew and proue that wee are iuſtified by faith, and ſo the Children of God. Wherein to confirme vs, hee ſaith in another place, that after wee haue beleeued, wee are ſealed by the holy Spirit of promiſe, which is the Earneſt-penny of our inheritance, vntill the redemption of the poſſeſſion purchaſed, to the prayſe of his glory. Eph. 1. 13.

Firſt, hee ſheweth there, that Faith is as it were the Seale, whereby the holy Ghoſt imprinteth in our hearts, for our aſſurance, that wee are the Children of God. Furthermore, as in a thing that is bought, there is ſometimes giuen an Earneſt-penny, to wit, ſome part of the monie agreed on, as well for the beginning of the payment, as by conſequent, for the aſſurance that the bargaine ſhall be held firme: ſo the holy Ghoſt, who by Faith ingendreth Peace and Ioy in the hearts of the faithfull, is the Earneſt-penny, aſſuring vs by this beginning of the ſpirituall bleſſings which God promiſeth to his Children, that hee holdeth vs for his poſſeſſion, purchaſed to the prayſe of

of his glory, and that at the length hee will gather vs into the full enioying of the inheritance of heauen. Hereunto it is alſo, that that goodly gradation leadeth vs, which is propoſed of the ſame Apo-
Rom.8.28. ſtle, ſaying; *Thoſe whom God hath before knowne, thoſe hee hath alſo predeſtinate to be made like vnto the Image of Ieſus Chriſt: and thoſe whom hee hath Predeſtinate, hee hath alſo Called: and thoſe whom hee hath Called, he hath alſo Iuſtified: and thoſe whom hee hath Iuſtified, thoſe hee hath alſo Glorified.*

For all will confeſſe, that thoſe that are Elected and Predeſtinated to be made like vnto the Image of Ieſus Chriſt, are the Children of God, as alſo they who in his eternall counſell and decree are glorified. Now, they who being lightened with the knowledge of the Goſpell, beleeue that their ſinnes are waſhed away by the bloud of Ieſus Chriſt through his ſatisfaction, and ſo are Called and Iuſtified, and Elected and Glorified before GOD, as *S. Paul* teacheth here: it followeth then, that they are the Children

dren of God. And this is ſo certaine, that the Apoſtle, oppoſing the will and power of God againſt all impediments, addeth: *If God be on our ſide, who ſhall be againſt vs?* Saint *Bernard* teacheth the ſelfe-ſame thing very aptly, ſaying; Wee are certaine of the power of God to ſaue vs: but what ſhall wee ſay of his will? who is hee that knoweth whether hee be worthy of hate or of loue? who is hee that hath knowne the will of the Lord? or who hath beene his Counſeller? It behoooueth that herein Faith helpe vs, and that Truth ſuccour vs: that that, which is hid concerning vs in the heart of the Father may be reuealed vnto vs by the Spirit, and his Spirit teſtifying vnto vs, may perſwade vs that wee are the Children of God: that hee perſwade it vs, I ſay, in Calling and Iuſtifying vs freely by Faith, which is as it were a meane or paſſage from the Predeſtination of GOD to the glory of the Life euerlaſting. The ſame thing is it which S. *Auguſtine* meaneth, ſaying; Wee are come into the way of Faith, let vs hold it

Rom. 8. 30.

Bern. Ser. 5. in dedica. Templi.

Aug. Hom. in Ioh. 35.

conſtantly, it ſhall leade vs from degree to degree, euen vnto the chamber of the heauenly King, where all the treaſures of knowledge and wiſedome being hid, wee may learne and behold the reuelation of our Election.

From hence proceedeth yet another fruit, ſeruing vs for a marke to aſſure vs more and more that wee are the Children of GOD, when wee loue GOD, and our neighbours for his ſake: whereof alſo followeth the hatred of euill, and an earneſt deſire to render obedience
1 Ioh.4.19 to GOD. For if it be ſo as Saint *Iohn* ſaith, that our loue to GOD commeth of this, that hee hath firſt loued vs: The loue that wee beare vnto him, is a teſtimonie that hee loueth vs. As alſo Ieſus Chriſt maintayneth and ſheweth, that by the ſignes of loue which the ſinfull
Luk.7.47. woman gaue him, God loued her greatly, and had forgiuen her many ſinnes. So the brightneſſe of the Moone, is a certaine argument that the Sun miniſtreth wholy to her, for otherwiſe ſhee hath no brightneſſe at all. And in Summer, the

the heat that is felt in the ſtones ſet againſt the Sunne, is a ſigne that the Sun ſhineth vpon them. Of our owne nature and firſt generation wee are vnprofitable to all goodneſſe, and inclined to all euill, as Saint *Paul* very largely ſetteth foorth vnto vs, writing to the *Romanes*. If then on the contrary we walke in the feare of God, giuing our ſelues to his ſeruice, and occupying our ſelues in all good workes: is not ſuch a change a teſtimony of our regeneration, and conſequently of our adoption ? The tree is knowne by his fruit, ſaith Ieſus Chriſt; If then we beare the fruit of Iuſtice, Holineſſe, and of Charity, wee are trees planted in the garden of God, by his holy Spirit, and ſo conſequently the children of God. Charity, ſaith Saint *Iohn* is of God, and hee that loueth, is borne of God, and knoweth God. As then the heate and light of a coale, is a ſigne that it hath Fire : and as the moouing and actions of the body are certaine ſignes that it liueth, and that the Soule is within it : ſo the Teſtimonie of the

Rom. 3. 10

Mat. 7. 17.

1 Ioh. 4. 7.

holy Ghoſt in our hearts, the peace and quietneſſe of our Conſciences before God, feeling our ſelues iuſtified by faith; this loue towards God and our neighbour, this change of our life, and deſire to walke in the feare and obedience of God, are aſſured tokens of our Adoption: as alſo this, that we are Members of the Church of Chriſt, hearing his Word, participating with the holy Sacraments, and calling vpon God in the name of Ieſus Chriſt, are teſtimonies that we are the children and houſhold ſeruants of God, and heyres of eternall life.

How euery Member of the Church ought to apply vnto himſelfe the tokens of it, to aſſure himſelfe of his Adoption and Saluation.

CHAP. III.

NOW although the Tokens before mentioned are certaine, to aſſure vs that we are the Children of God: yet there are

are two ſorts of temptations, which aboue all other tend to ſhake vs. The one proceedeth of our ſelues, eyther for lacke of applying to our ſelues the teſtimonies which God giueth to the members of his Church, to aſſure them of their Saluation: or through the feeling of a want (as wee thinke) but rather, of the ſmalneſſe or weakeneſſe of theſe tokens of Adoption, here aboue alledged. The other temptation commeth vnto vs from ſome other where, and conſiſteth ſpecially in two points. To wit, in the reuolt of ſome hauing made profeſſion of the true religion: and in the grieuous and long afflictions which are ordinary to thoſe that follow the doctrine of the Goſpell. Now, as there is nothing of greater importance then the Saluation of the Soule: ſo there is nothing that doth more grieuouſly afflict and trouble the tender Conſciences, deſirous of eternall life, than the doubts and feares not to bee the Childe of God, getting to themſelues hereby ſuch ſorrowes and anguiſhes, as none are able to compre-

hend, but thoſe that haue themſelues felt and tryed them. To helpe then, to the conſolation of the ſoules ſo dangerouſly, and ſo mightily afflicted: firſt, it is to be noted, that this diſeaſe commeth to many of this, that they pretend to reſolue themſelues of their Saluation, examining themſelues whether they be worthy to be the children of God or no. And as there is none that is, or can bee worthy, ſo this is at the laſt to turne doubts into deſpaire. Other diſcourſe, whether they bee of the number of the Elect, and whether their names bee written in the Booke of life, to wit, if God loue them, and hold them for his children. But it is not ſo high, that wee muſt mount, but in the doctrine of the Goſpell it is, where we ſhould ſearch the Reuelation hereof, and reſolue our ſelues, if God hath loued vs, if hee doe loue vs, and will holde vs for his Children in IESVS Chriſt. For as a man if hee be of credite, maketh the hidde thoughts of his heart to bee knowne by ſpeaking: Euen ſo, GOD who is the truth

Truth it ſelfe, reuealeth vnto vs, by the preaching of the Goſpell, his counſell, and his will, touching our Adoption and Saluation: and confirmeth this reuelation by the vſe of the holy Sacraments. But wee muſt note, that this reuelation of the will of God in the Goſpell, comprehendeth firſt two poynts: to wit, that there is perfect and entire ſaluation in one only Ieſus Chriſt, and that the meane to obtaine it is to beleeue in him. Moreouer, when the Goſpell is preached vnto vs, GOD reuealeth vnto vs yet two poynts more: Firſt, that hee will make vs partakers of this ſaluation in Chriſt. Secondly, that he will haue vs to beleeue the teſtimonie that hee hath giuen vs of this his will, to the end that we might be ſaued.

Now, the difficultie of beleeuing lyeth in the perſwaſion of theſe two laſt poynts, which notwithſtanding are certaine and true. Behold, ſaith Saint *Iohn*, the teſtimonie of GOD which hee hath giuen vs of euerlaſting life, and this life is in his Sonne: he ſaith not onely that 1 Ioh. 5. 11

the life is in his Sonne, but ſaith further, that hee giueth vs this life, and that the Goſpell is the witneſſe. And hauing proteſted a little before, that hee which beleeueth not this teſtimonie of God, maketh him a lyar: hee ſheweth ſufficiently that hee will that wee ſhould beleeue it.

1 Ioh. 5. 10

Hob. 6. 17. The Apoſtle to the *Hebrewes* paſſeth further, and ſaith, that God willing to ſhew the immutable ſtableneſſe of his Counſell to the heyres of the promiſe, interpoſeth himſelfe by an oath, that by two things immutable, in which it is impoſſible that God ſhould lye, we might haue firme conſolation, wee, I ſay, who haue our refuge to the hope that is ſet before vs, the which wee holde as the Anchor of the Soule, ſure, and ſtable, piercing euen into the Sanctuary of heauen, where Ieſus Chriſt our fore-runner is entered for vs. By this hee teacheth vs: Firſt, that when wee heare the Goſpell, wee ought to holde for certaine, that the counſell of GOD which was hid in his heart, touching his will to ſaue vs, and to take vs for his Children, is there made mani-

manifeſt vnto vs. Secondly, that he will that we beleeue it, ſeeing hee confirmeth it by two things immutable, in which he cannot lye, to wit, his word and his oath, to the end that we might haue firme conſolation, which cannot be in vs if we beleeue not.

Moreouer, hee calleth the reuelation of his Counſell the Hope ſet before vs: Speaking then to vs, hee would that we ſhould haue Hope; yea, and he will that this reuealing of his counſell ſhould be vnto vs a ſure Anchor of our Soule, to ſhew, that as a ſhip is held faſt by the Anchor, that it may not be carryed away of the winde: ſo God would that this reuealing of his counſell, by the doctrine of the Goſpell, ſhould holde vs faſt, and aſſure vs againſt all doubts of our Adoption; yea, and to pierce euen into the very heauens: with aſſurance whereof our forerunner Ieſus Chriſt hath taken poſſeſſion both for himſelfe and for vs. See then one place ſhewing very expreſly, that when thou heareſt the Goſpell, God declareth and reuealeth vnto thee, that

that it is his will to ſaue thee by his Sonne Ieſus Chriſt: And to this end hee will further that thou beleeue it. And in-
Rom.10.17 deede, when S. *Paul* ſaith that Faith commeth by hearing the Goſpell, hee ſheweth that thou canſt not beleeue, except that thou heare.

Now, Faith is a knowledge and certaintie that it is the will of God to ſaue thee, and to take thee for his welbeloued childe in Ieſus Chriſt. Then it followeth that the Goſpell which is preached vnto thee, and which thou heareſt, contayneth the reuealing and teſtimonie: Firſt, that it is the will of God to ſaue thee by Chriſt: Secondly, that thou ſhouldeſt beleeue this teſtimonie which hee giueth thee, that thou maiſt haue euerlaſting life. Who now is hee that ought or can doubt? Seeing alſo hee is not content to ſay in generall, hee that beleeueth hath euerlaſting life; but hee
Ioh.3.36. commandeth thee to beleeue. Beleeue (ſaith hee) the Goſpell. Alſo, this is his
Mar.1.15. commandement, ſaith S. *Iohn*, that wee
1 Ioh.3.23 beleeue in the name of his Sonne Ieſus Chriſt.

Chriſt. Now, to beleeue the Goſpell, or in the name of Ieſus Chriſt, is not onelie to beleeue that there is ſaluation in Chriſt, and that hee that beleeueth in him hath life euerlaſting. For the Diuell himſelfe beleeueth that, and yet hee beleeueth not the Goſpell, neither in the name of Ieſus Chriſt. But this is to beleeue, that hee hath ſaluation in Chriſt for thee, as *Eſay* ſaith: A childe is borne to vs, a Sonne is giuen to vs. And ſo ſpeaketh the Angell to the ſhepheards: This day is borne vnto you a Sauiour. Alſo, that it is the will of God, that thou ſhouldeſt be his childe, and thou ſhouldſt beleeue it ſo. The which thing the Diuell cannot beleeue for himſelfe: neither is the Goſpell offered vnto him. Now, when God reuealeth vnto thee his good will and loue towards thee, wherefore doubteſt thou? Hee is true, he neither will nor can, either lie or deceiue. And when he commandeth thee to beleeue it, muſt thou examine thy ſelfe whether thou be worthy or no? Thou art bound to obey and ſo to beleeue, that he

Eſay 9.5.

Luke 2.11.

he doth loue thee, and that thou art his child by Chriſt. Call to mind that which is written, whoſoeuer beleeueth (what
Ioh.3.16. manner a one, or whoſoeuer it bee) he hath life euerlaſting. Neither is it preſumption ſo to beleeue, and that conſtantly, but it is to him obedience moſt acceptable. And indeede it is an honour that he requireth of thee to beleeue his word, and ſo to put to thy ſeale that he is true. It is very true, that in preaching the Goſpell, hee ſaith not, I am come
Ioh.3.39. to ſaue *Simon Peter*, *Cornelius* the Centurion, *Mary Magdalen*, and ſo of others. He nameth no man by his name that was giuen him by men, eyther at their Circumciſion, or at their Baptiſme, or otherwiſe: for ſo might we yet doubt of our ſaluation, thinking that it might be ſpoken not of vs, but of ſome other that ſhould haue the ſame name. But
Mat.9.13. when thou heareſt that Ieſus Chriſt is
1 Ti.1.15. come to ſaue ſinners, either renounce the name of a Sinner, or confeſſe that he ſpeaketh to thee, and that he is come to ſaue thee. Make then boldly this conclu-

concluſion: Ieſus Chriſt is come to ſaue ſinners, I acknowledge my owne name, for I am a ſinner: therefore he is come to ſaue me. And alſo when he ſaith: Come vnto all moye that trauaile and are heauily laden, and I will refreſh you. Thou muſt marke well theſe words, all yee; for ſeeing hee ſaith, all yee, hee ſpeaketh to all thoſe that trauaile and feele the heauy burthen of their ſinnes. Wherefore ſhouldeſt thou doubt then, whether he ſpeake to thee? Conclude rather on this manner, ſeeing he ſaith, all yee, hee ſpeaketh then alſo to me, promiſing to comfort me. Mat. 11. 28

And to this purpoſe ſaith S. *Paul*, that there is no difference of men before God, but the ſame who is Lord ouer all, is rich towards all thoſe that call vpon him: Haue thou then recourſe vnto him, and beleeue in him, and thou art aſſured that he will alſo be rich in mercy euen vnto thee. If there were two or three hundred Inhabitants of ſome Towne baniſhed for ſome offence, and after a generall pardon ſhould bee publiſhed, Ro. 10. 12.

that

that all the baniſhed of ſuch a Towne ſhould haue free liberty to returne thither, with all aſſurance to enter againe vpon all their goods and honours: ſuppoſe that thou wert one of thoſe baniſhed, and that hee that hath giuen the pardon were a faithfull and true Prince: wouldeſt not thou beleeue, that thou wert comprehended in the pardon; although thy name were no more expreſſed, then the names of the other baniſhed, and that returning to the towne thou ſhouldeſt againe bee placed in thy goods? Now, wee haue beene baniſhed, from the kingdome of Heauen
Gen.3.24. by the Tranſgreſſion of *Adam*. Ieſus Chriſt dying for theſe baniſhed perſons, cauſeth a generall pardon to bee publiſhed by the preaching of the Goſpell, with permiſſion, yea with commandement to returne into Heauen. Hee is a true King, yea, the Truth it ſelfe: and the aboliſhing of this baniſhment, and the re-entry into Heauen hath coſt him very deere, euen the ſhedding of his
1 Pet.1.19 moſt precious Blood. What occaſion then

then haſt thou to doubt of thy pardon, and returne into heauen? For, although thy Chriſtian name be not expreſſed, yet if thou be of the number of the baniſhed, he ſpeaketh to thee, behold thy name, thou art there comprehended. Beleeue that hee ſpeaketh in truth, and that his will is ſuch towards thee, as he declareth to thee by his word.

But let vs paſſe further to the Sacraments, which ſerue greatly to reſolue vs to beleeue that wee are the Children of GOD. The Sacraments are (as it were) a viſible word, repreſenting the grace of the Goſpell. But more then that, they are communicated to thee, and thou receiueſt them. Is not this put to thee, as it were, in reall poſſeſſion of thine Adoption, and to giue thee aſſurance of euerlaſting life? The Paſtor preacheth vnto all the grace of the Goſpell, in the name of Chriſt. But in thy Baptiſme hee directeth his ſpeech to thee by name, to aſſure thee of the forgiueneſſe of thy ſinnes, and of thine Adoption, as S. *Paul* ſaith, that thoſe that *Auguſt. in Ioan. hom. 80.*

Gal.3.27. that are baptiſed haue put on Chriſt, and
28. that ſo they are the Children of GOD. And it is, as if a Prince hauing called backe againe all the baniſhed, amongſt whom thou ſhouldeſt be one, calling vnto thee by name, amongſt the other baniſhed, by a Letter ſealed of thy Pardon, and of reeſtabliſhing thee in thy goods, ſhould not this be to aſſure thee? As touching the holy Supper, IESVS CHRIST hauing publiſhed by his Miniſter, that his fleſh is meate indeede, and his bloud drinke, addeth that whoſoeuer
Ioh.5.55. eateth his fleſh and drinketh his bloud,
56. hee hath life euerlaſting. Hee calleth thee among others to his Table, and giueth thee of the Bread and Wine, namely, to aſſure thy perſon that hee dyed for thee, and that hee giueth thee his body and his bloud, yea, himſelfe all whole, and all his benefits, that thou ſhouldeſt be with him the childe of God, and an inheritor of life euerlaſting.

If the Diuell, or thy Conſcience trouble thee, to doubt of thine Adoption, aſſure thy ſoule againſt ſuch a temptation, by

by the communion of the holy Supper. Say boldly, Sathan, canſt thou deny that I haue beene at the holy Supper, and that I haue receiued bread and wine? I haue ſeene, touched, and taſted it, thou canſt not deny it. Further, canſt thou deny that this bread and wine were giuen mee for Seales and ſure Pledges of my communicating with the body and bloud of Chriſt? Saint *Paul* ſaith plainely, 1 Cor. 10. 16. that the bread which I haue receiued, is the Communion of the Body of Ieſus Chriſt. Seeing then thou canſt not deny, but that I haue receiued the Bread and Wine: and that the Bread and Wine are the communion of the body and of the bloud of Chriſt; I haue then communion with the body and bloud of Ieſus Chriſt, and thou canſt not deny it. True it is that there are ſome, who being outward members of the Church, baptiſed in it, hearing the Word, and communicating at the holy Supper, ſhew themſelues after Hypocrites, declaring that they were neuer indeede the Children of GOD. But wee cannot ſay therefore,

that the reuelation and teſtimonie of the will of God, contayned in his word, and ſealed by the Sacraments, are doubtfull or vncertaine. For God, who offereth his grace in his word, and hath ſealed it by the Sacraments, is faithfull and ſpeaketh truely, reuealing vnto vs, and aſſuring vs that hee will take vs for his well-beloued Children in Ieſus Chriſt. And hee can neyther lye nor deceiue, as is already ſaid.

But theſe are vnfaithfull men, who reiecting the teſtimonies of the will of God towards them, depriue themſelues by their incredulitie of the grace which
1 Ioh.5.10 was offered vnto them, doing this diſhonour to Chriſt, to count him a lyer. As the Sunne then ceaſeth not to giue light and brightneſſe, although ſome man ſhutteth his eyes that hee may not ſee it, nor be lightened: and as meate ceaſeth not to be good and nouriſhing, although it be receiued without profit, of a ſtomacke euill diſpoſed: So if many vnwilling to beleeue that the will of God is ſuch as he hath declared by his word, reiecting

reiecting (by their incredulity) the grace which God offereth them; ſhould their incredulity make thee call in doubt the truth of God, and the Teſtimony of his good will towards thee? If ſome few among theſe baniſhed, not truſting the pardon publiſhed by a true and faithfull Prince, doe him this diſhonour to account him as a deceiuer or Lyar: acknowledge thou iuſtly, & by good right, they remaine baniſhed. But thou, ſeeing that faithfull Prince Ieſus Chriſt, hath ſent to pronounce vnto thee a generall pardon, and namely, hath giuen thee his letters ſealed by the Sacraments: commanding thee to beleeue, and promiſing thee that it ſhall bee vnto thee according to thy Faith: aſſure thy ſelfe, Mat 9.29. that his will is, that thou ſhouldeſt bee his Childe, and Heyre of eueriaſting life. See how euery one ſhould aſſure himſelfe, by the preaching of the Goſpell, and the vſe of the Sacraments, the true markes of the Church, that (being a Member of it,) hee is the Childe of God: and conſequently an

inheritour of his euerlaſting kingdome. True it is, that Faith is the gift of God, yea, proceeding from the operation of the mighty power of his ſtrength, as S. *Paul* ſpeaketh. And this is it which he maketh vs to feele in this difficulty of apprehending (by an aſſured Faith) ſo many, ſo cleere, and ſo certaine teſtimonies of his good will towards vs, touching our Adoption. It is therefore needfull that he worke farther with vs by his holy Spirit, which (without ceaſing) aſking of him in the name of Ieſus Chriſt, we are aſſured by his promiſe, that hee will giue vs, and that ſo ioyning with the power and efficacy of his Spirit, the preaching of his Goſpell, and the vſe of the Sacraments, he will giue vs grace to apply vnto our ſelues (by a true and liuely faith) the teſtimonies which he hath giuen vs of our Adoption, to our Saluation and euerlaſting life.

Phil. 1. 29.
Eph. 1. 19.

How

How although the markes of our adoption be in vs but ſmall and feeble, yet wee ought, and may aſſure our ſelues that wee are the Children of God.

CHAP. IIII.

See well (will ſome ſay) that I haue iuſt matter to beleeue it: and therefore am I the more ſorry that I feele not Faith in my ſelfe to aſſure me without doubt that I am the Childe of God, which thing troubleth me greatly, ſo as I feare leaſt by this mine incredulitie, I reiect the grace of God. But vnderſtand I pray thee for thy comfort, that there is great difference betweene vnfaithfulneſſe and weakneſſe of Faith.

The firſt temptation, proceeding of the ſmall feeling of our Faith.

The vnfaithfull man or Infidell careth not for his Saluation: or, reiecting the ſaluation which is in IESVS CHRIST alone, ſeeketh Saluation other-where. Contrariwiſe, the Faithfull deſire Saluation: hee knoweth that

his ſaluation is in Ieſus Chriſt alone: he ſeeketh it in him, and feeleth a deſire to increaſe in aſſurance that hee hath ſaluation in Ieſus Chriſt, though he doe not yet feele this peace and ioy in the holy Ghoſt ſo manifeſtly as Faith bringeth it forth at the laſt. Alſo, it is not written, hee that feeleth, but hee that beleeueth, hath euerlaſting life.

Ioh.3.36. Heb.11.1. Rom.8.23

And indeede, as Faith is of things that are not ſeene, ſo the vnderſtanding of it conſiſteth more in certaintie, then in apprehenſion. In this complaint of *Dauid*, yea, and of Ieſus Chriſt himſelfe; *My God, my God, why haſt thou forſaken mee?* wee heare the teſtimonie of Faith, by theſe words, *My God my God*, but without apprehenſion or feeling of fauour or ioy, as this Complaint, *why haſt thou forſaken mee?* ſheweth. Alſo, our Faith may be ſo ſmall and weake, as it doth not yet bring forth fruits, that may be liuely felt of vs. But if ſuch as feele themſelues in ſuch eſtate, deſire to haue theſe feelings: if they aske them of God by prayer, this deſire and prayer are teſtimonies, that the

Pſal.22.1. Mat.27.46

the Spirit of God is in them, and that they haue Faith already. For, is ſuch a deſire a fruit of the fleſh, or of the Spirit? it is of the holy Spirit, who bringeth it forth onely in ſuch as hee dwelleth in. Hee dwelleth then in them. In like manner, is not this Prayer the worke of the holy Ghoſt in them? for it is the holy Ghoſt (ſaith Saint *Paul*) which prayeth for vs, Rom. 8.25 and in vs, with grones which cannot be expreſſed.

Againe, none can come to God by Prayers, if hee haue no truſt in him. Then theſe holy deſires and prayers, being the motions of the holy Ghoſt in vs, are teſtimonies of our Faith, although they ſeeme to vs ſmall and weake. As the woman that feeleth the mouing of a Childe in her wombe, though very weake, beleeueth and aſſureth her ſelfe that ſhee is with childe, and that ſhe goeth with a liue childe: ſo if wee haue theſe motions, theſe holy affections and deſires before mentioned, let vs not doubt, but that wee haue the holy Ghoſt (who is the author of them) dwelling in vs,

and conſequently, that wee haue alſo Faith. And wee muſt vnderſtand, that the Faith of the Children of God ceaſeth not to be a true Faith, although they feele doubts, feares, and miſtruſts. For if they delight not in ſuch infirmities, to nouriſh them, but are ſorrowfull and reſiſt them, with deſire to feele their ſaluation in Ieſus Chriſt, behold a battell in them: and betweene whom? Betweene the Spirit and the Fleſh: betweene Faith and Miſtruſt. There is then in them Faith aſſayled with doubts, and the Spirit fighting againſt miſtruſt, and labouring to ouercome it. Theſe doubts, miſtruſtings, and incredulities, are the fiery darts which Sathan throweth againſt our Faith, the which bearing the blowes, as a Buckler, as Saint *Paul* ſaith, thruſteth them backe, and quencheth them, ſo as they pierce not to the heart.

Rom. 7.

Eph. 6. 16.

What deuiſes or aſſaults ſoeuer the Diuell makes againſt vs, ſaith S. *Auguſtine*, ſo he occupie not the place of the heart where Faith dwelleth, he is driuen backe.

backe. Incredulity then aſſaulteth vs without, but woundeth vs not deadly: it troubleth onely, or ſo woundeth as the ſtroke is yet curable. And ſuch temptations and aſſaults are common to the moſt faithfull and excellent ſeruants of GOD. If wee conſider the continuall courſe of the life of *Dauid*, there is no mirrour of Faith better to be noted then in him. And yet was not hee aſſaulted with great feares and doubts? What complaint maketh he in the 77. Pſalme? *Hath the Lord forſaken mee for euer? Will hee no more ſhew me fauour? Is his mercy cleane gone for euer? Is his promiſe come to an end for euermore? Hath God forgotten to be gracious? Hath hee ſhut vp his louing kindneſſe in diſpleaſure?* And to conclude, hee holdeth ſuch a courſe, as a man deſperate, ſaying; This is my death. Where was then in *Dauid*, the feeling of his Faith? For all this hee had not loſt it. And indeede all theſe words were but repreſentations of Feare and Deſpayre, aſſayling the Faith that was in him, and fighting againſt it: As hee ſheweth in Pſal. 77. 8. 9. 10. 11.

other

other places very plainely, ſaying; *My Soule, why art thou caſt downe? why art thou ſo heauy within mee? Put thy truſt in God, for I will yet giue him thankes, for as much as he is my manifeſt deliuerance* (as it were before my face) *and my God.*

Pſal.42.12. Pſal.43.5.

If theſe teſtimonies of Faith before mentioned ſeeme ſmall: how ſmall and darke was the Faith of the Apoſtles before the Reſurrection of Ieſus Chriſt? They beleeue that Chriſt is the Sonne of God, the Sauiour of the world, but yet they vnderſtand not that hee muſt dye and riſe againe: wherein notwithſtanding lyeth the principall reſt of our Faith. Yea, and after his Reſurrection (they acknowledge him for a King) imagined rather a carnall then a ſpirituall Kingdome. If their Faith was darke in their vnderſtanding, it was alſo ſmall in their hearts, when they were offended at Chriſt, and all forſooke him, and *Peter* himſelfe renounced him: And yet wee cannot ſay, that they were without Faith, though it were then very weake and ſmall.

Mat.16.16 Ioh.16.69 Mat.17.23 Luke 9.45 Luk.24.11 Acts 1.6. Mat.26.31 Mar.14.27 Mar.14.50 Mat.26.70 Mar.14.68

And

And alſo when the ſhip being couered with flouds they cryed to Ieſus Chriſt, ſaying; Saue vs, we periſh: hee calleth them not infidels, but men of little faith, and fearefull: ſhewing that they had ſome Faith in them, though very ſmall, and aſſailed with feare, wherein notwithſtanding hauing recourſe vnto him, they were heard, and deliuered out of danger. Luk.2.23. Mat.8.25.

For he came not to breake the bruiſed reede, nor to quench the ſmoking flax, as *Eſay* foretolde: ſhewing thereby that there are ſome of the children of God, weake as a bruiſed reede, and hauing as little ſtrength of Faith, as in ſteede of flaming, it ſmoaketh onely. This ſmalneſſe and beginning of Faith, is very aptly noted by Saint *Paul*, ſaying: that the righteouſneſſe of God, is reuealed by the Goſpell, from Faith to Faith. Hee ſheweth that there are degrees in Faith, and that it happeneth to vs in the reuealing of the righteouſneſſe of God, by which we are iuſtified, as when we ſee one ſo far off, as with much adoe we know him: But the neerer we approach, the Eſay 42.3. Mat.12.18 Rom.1.17

the more cleerly we diſcerne him. Many of the children of God are like to that
Mat 8 29. blind man, whoſe eyes Chriſt opened, but ſo at the beginning, as he ſaw men like trees, foorthwith hee recouered his ſight, but yet troubled at the beginning, but afterward cleered. To be ſhort, hee who in the perſon of his Apoſtles hath
Luk, 17.5. taught vs to pray vnto God to encreaſe our Faith, ſheweth that hee hath children, in whom it is weake, and hath neede of increaſe. Alſo the chiefe wiſedome of the moſt perfect is to profit. And to this purpoſe wee muſt remember, that in all ſpirituall graces, there is nothing but beginnings and imperfections, in the moſt perfect, and moſt highly exalted in this life. But that the perfection (to the which notwithſtanding wee muſt alwayes tend) and the accompliſhment ſhall bee in heauen. To conclude, there are two effects or fruits of Faith, to wit, the reſt and peace of the conſcience before G O D: and ſanctification, which conſiſteth in the mortification of the works of the fleſh,

and

and newneſſe of life. Now, as the reſt and peace of Conſcience proceeding from Faith, is a teſtimony that it is in vs, ſo it is alſo ſanctification, and the deſire to walke in the feare and obedience of God. And indeede, Faith is the fountaine of good workes. If then, one of theſe fruits be languiſhing, the other ſufficeth to aſſure vs that we haue Faith. As it is knowne that there is true and naturall fire by the flame and the heat, which are two effects and operations of fire, but if the flame ſhall become weake: the heat ſhall ſuffice to aſſure vs that it is naturall, and not a painted fire. In like manner, if this fruit of thy Faith bee weake, to feele peace and reſt in thy conſcience, and yet thou feeleſt the other effect of Faith, to wit, a deſire to the workes of the ſpirit, loue towards God, and deſire to walke in his obedience: this fruit of thy Faith is to thee a ſure teſtimony that it is in thee, though but ſmall and weake.

But thou wilt ſay, what comfort or aſſurance of ſaluation can a faith ſo weake

and

and little giue me: I anſwere, It can aſſure thee of thine adoption. For ſo thou haue but one ſparke of true Faith, thou art the childe of God. Faith is of ſuch a
Mat.17.20 force, (that following the promiſe of God) one onely graine of it, though neuer ſo little, layeth hold on Ieſus Chriſt to ſaluation. Againe, it is properly Ieſus Chriſt which ſaueth vs, and not our faith ſauing in ſo much as it is the inſtrument, and as it were the hand by which wee take hold on Ieſus Chriſt. Now, Faith how little ſoeuer it bee, taketh hold on Chriſt and receiueth him, not by halfes, but all whole: as an Infant taketh and holdeth with his little hand a whole Apple, though he doth it not ſo ſtrongly or ſurely as a man. By the apple of the eye, though maruellous little, we ſee very great mountaines, and the very body of the Sunne, much greater then the whole earth: ſo our Faith, though very little, taketh and receiueth all whole Ieſus Chriſt the Sonne of righteouſneſſe.

Hee who (being in a darke Tower) ſeeth

ſeeth not the light of the Sunne, but by a very little hole, may notwithſtanding aſſure himſelfe, that the Sunne ſhineth vpon the Tower, as well as he that ſeeth it by an open window, knoweth that it ſhineth vpon his houſe. Euen ſo, although wee are hindred by the clouds of miſtruſt, that wee cannot ſee the Sunne of righteouſnes to ſhine vpon our ſoules in his brightneſſe: yet ſo that wee ſee but a little beame, wee know that the Sunne of life ſhineth vpon vs, which aſſureth vs that wee are the Children of God. Alſo, whoſoeuer in this life ſhall haue the leaſt faith among all the Elect, ſhall yet enioy Ieſus Chriſt all whole, and not a little or halfe ſaluation, but the full accompliſhed Saluation of eternall life. For, *whoſoeuer beleeueth in Ieſus Chriſt*, (ſaith Saint *Iohn*) *ſhall not periſh, but haue life euerlaſting.* Now, as this ought greatly to comfort vs in the weakeneſſe of our faith, ſo ought it to be a ſharpe ſpur to inforce vs to grow in faith, that feeling ſo much the more clearely and liuely the peace and ioy of our Con- Iohn 3.16

Conſciences, by the aſſurance that we are the Children of God, wee may the more ſtrongly reſiſt all temptations, and glorifie our God.

2 Temptation through the ſmalnes of our ſanctification. There are others, who call their Faith and Adoption in doubt, ſaying; That true Faith cannot be without good workes. Now, I feele my ſelfe ſo miſerable a ſinner, that it maketh mee to doubt of mine Adoption. Indeede, this is a thing greatly to be lamented, that wee render no better obedience vnto God, that there is in vs no greater zeale of his glory, nor more feruent Charity towards our neighbours: and to be ſhort, no better amendment of life. But if thou haſt begunne to hate and flye Sinne, if thou feeleſt that thou art diſpleaſed at thy infirmities and corruptions: If hauing offended GOD, thou feele a ſorrow and griefe for it: if thou deſire to abſtaine: if thou auoydeſt the occaſions: if thou trauayleſt to doe thine endeauour: if thou prayeſt to GOD to giue thee Grace: All theſe holy Affections proceeding from no other then from the holy Ghoſt, ought

Iames 2.17 20.

ought to be vnto thee ſo many pledges and teſtimonies that hee is in thee. As alſo Saint *Paul* teacheth vs ſaying: that as thoſe that delight in the workes of the fleſh, are of the fleſh: ſo on the other ſide, thoſe that delight in the workes of the Spirit, are of the Spirit. Theſe holy deſires then to the workes of the Spirit, are teſtimonies of the Spirit dwelling in thee: So as being thus led by the Spirit of God, thou art the childe of God, ſaith Saint *Paul.* Rom.8.14.

And indeede, ſeeing the Children of *Adam* are naturally inclined to all vices and corruptions, it is a marke of regeneration, and ſo of being the childe of GOD, when contrary to nature wee are diſpleaſed with our infirmities, and fighting againſt them, wee deſire and endeauour to faſhion our ſelues according to the will of our God. God hath commanded vs to loue him with all our Heart; with all our Vnderſtanding, and with all our Soule. Now, as wee cannot know GOD in this life, but in part and darkely, ſo wee cannot loue Rom.3.10 Mat.22.37.

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1 Cor. 13. 9. 12. *August. ad Bonif. li. 3. cap. 7.*

him but in part, yea, very little. The perfection is reserued for heauen, as also Saint *Augustine* saith: All the faithfull ought earnestly to aspire to this, that they may once appeare before God pure and without spot. But for as much as the best and most perfect estate that wee can attayne vnto in this present life, is no other thing, then to profit from day to day: then shall wee come to this marke, when after putting off this sinfull flesh, we shall cleaue fully to our God. Therefore also, as the same Authour saith, when men speake of the perfection of the Children of GOD in this life: to this perfection is required the acknowledging of their imperfection. It is as well in truth, as in humilitie, that the Saints acknowledge how imperfect they are. GOD deferreth the accomplishment of our Holinesse and Charitie vntill the life to come, to the end that this pride (which taketh force through the increase of Vertue) should not ouer-throw vs, but that walking in Humilitie, GOD might accomplish

compliſh his mercy in pardoning vs, his power in ſuſtayning vs, and his truth in ſauing vs. And indeede there is nothing more weake, ſaith S. *Auguſtine*, then the proud, nor more ſtrong then the humble: For as the proud, truſting in himſelfe, who is nothing but vanity, hath God his aduerſary, who reſiſteth the proud; ſo the humble miſtruſting himſelfe, hath God for his ſtrength and ſaluation. God indeed in his Law requireth a perfect obedience. But that which he looketh for of vs his children in this life, conſiſteth more in the deſire to obey, then in the obedience it ſelfe. According whereunto he ſaith by his Prophet *Malachi*: *I will ſpare them, as a Father doth his owne ſonne that ſerueth him.* If a childe take paine to write well, or to doe as he ſhould do any other ſeruice that his father hath commanded him, although there be great want both in the writing, and in the other ſeruice; yet in bearing with him, he praiſeth him & ſaith, that he hath written wel, he had done his duty. Godlines, the loue towards God, and the obedience that we

2 Cor. 12. 9
1 Per. 5. 5.
Iam. 4. 6.
Rom. 8. 5.
Mal. 3. 17.

owe vnto him, is often ſignified by the
Pſ.111.10 feare of God, the which alſo *Dauid* calleth the beginning of wiſedome. And thoſe that haue this feare of God, are acknowledged & called the *Children of God.* Then if thou feele ſuch loue and reue-
Pſal.112.1 rence toward God, that thou feare to offend him, thou art the child of God. But then thou feareſt to offend God, when thou ſhunneſt the occaſions and enticements to ſin, and when hauing offended, through ignorance, ouer-ſight, or other infirmity, thou feeleſt ſorrow and diſpleaſure, to raiſe thee vp againe, being reſolued to ſin no more, and praying to God that hee will conduct thee by his holie
1 Ioh.3.9. ſpirit, that thou mayſt walke conſtantly according to his word. S. *Iohn* ſaith, that the children of God ſinne not: not that they offend not God euery day, or that they commit not ſometimes moſt grie-
2 Sam.11. uous offences, as *Dauid*, and Saint *Peter*:
Mat.26.74 And as daily experience doth too much conuict euery one of vs. But hee ſaith, that they ſin not, becauſe they loue God, and are afrayd to offend him, and do not wil-

willingly giue themſelues to doe euill: but haue ſinne in ſuch deteſtation, that they feele in themſelues that conflict, which S. *Paul* ſetteth forth vnto vs in his owne perſon, in as much as they would do the good which they cannot doe, and doe vnwillingly the euill which diſpleaſeth them: whereof it followeth, as the Apoſtle concludeth, that if they doe that which they would not doe, it is no more they which doe it, but ſinne which dwelleth in them: which on the one ſide, ought to giue them occaſion to mourne and to crie with the Apoſtle, *Alas wretch that I am, who ſhall deliuer mee from the bodie of this death?* But on the other ſide they ought to feele the comfort which hee addeth, ſaying: *I thanke my God, through Ieſus Chriſt.* And wherefore? *Becauſe there is no condemnation to thoſe, who thus fighting againſt the fleſh, walke after the Spirite, and conſequently are in* IESVS CHRIST. For the reſt, when thou feeleſt a doubt of thine Adoption, through the want of rendring to God ſuch obedience as thou oughteſt,

Rom 7.

Rom 8.1.

know that Sathan is at hand with thee falſifying the Goſpell, in perſwading thee, that thou ſhouldeſt be ſaued by thy workes; or willing to make thee blaſpheme Ieſus Chriſt, in making thee beleeue, that thou maiſt and oughteſt to be (at the leaſt) in ſome part, a Sauiour of thy ſelfe, and ſo a companion of Ieſus Chriſt. Anſwere to this temptation, that thou art a poore ſinner, but that Chriſt came to ſaue ſinners, and that there is ſaluation in none but in him. Furthermore, if thou feele a deſire to the workes of the ſpirit, thou art of the ſpirit, and there is no condemnation to thee as it is ſaid; If thou delight as touching the inward man, in the obedience of the commandements of God, he accepteth thee for holy and iuſt, receiuing this deſire to obey him, for an obedience acceptable vnto him. He accepteth his owne worke in thee, and pardoneth thee thine. Continue in this holy deſire, fighting againſt the fleſh and the world, ſtrengthning thy ſelfe by feruent prayer to the Lord. And behold the certaine teſtimonies of thine Adoption.

1 Ti.1.15. Mat.9.13. Rom 8.5. Rom.8.1. Rom.7.22.

But

But thou wilt say, I haue long time asked of God, and doe daily aske his holy Spirit, the increase of Faith, and grace to be obedient vnto him, yet I feele no manner fruit of my prayers. If God loued mee, and accounted mee for his childe, would hee not heare mee? It is the same Complaint that in olde time past *Dauid* made, saying; *I am weary of crying, my Throate is hoarse, mine Eyes are fayled, while I wayte on my God.* And in another place; *My God I cry by day, and thou answerest not; and by night, and I haue no rest.* Now, in saying hee had no rest, hee sheweth that hee did continue in prayer. Also, Iesus Christ exhorteth vs to this diligence, by the example or similitude of the importunate Widow, crying still vpon the wicked Iudge to doe her right, and at the last obtayning by her importunacie. And besides that, hee waketh vs vp, saying: Heare what the wicked Iudge saith; Because shee troubleth mee, I will doe her Iustice. And GOD which is your Father and Sauiour, who is iust, and loueth

Temptation, because the feeling of the fruit of our prayers is so long deferred, and because of the weakenes of them.

Psal 69 4.

Psal. 22. 2.

Luke 18. 1.

Psal. 11. 7.

righteouſneſſe, ſhall not hee heare the cry of his Children crying vnto him night & day? Verily I ſay vnto you, that hee will doe it, and that quickly. He that went by
Luke 11.5. night to his neighbour to borrow bread, continuing ſtill his requeſt, though the other alledged many excuſes, yet at the length he obtained what he would. Continue then in praying to GOD, without diſcouragement. This perſeuerance in prayer, is an euident and vehement teſtimony of thy faith: For that is not found but in the Children of God, guided by his Spirit: ſpecially ſeeing thou askeſt the
Luk. 11.13 holy Ghoſt, whom Ieſus Chriſt promiſed thee; thou askeſt that which by promiſe is due vnto thee, without doubt, he will giue it thee. And ſeeing thou askeſt the increaſe of Faith, and grace to obey him, thou askeſt that which hee commandeth thee to haue, and ſo that which hee liketh, and is pleaſed withall. Be then aſſured, that thou ſhalt be heard.
Iohn 5.14. Behold, ſaith Saint *Iohn*, the confidence that wee haue with GOD, that if wee aske any thing according vnto his will, hee

hee heareth vs. And if wee know that hee heareth vs, whatſoeuer wee aske, wee know wee ſhall obtayne the requeſts that wee haue asked. His promiſes cannot fayle nor deceiue. Yea, be thou certaine, that before thou haſt ended thy Prayer, he hath heard thee, as *Eſay* ſaith: for our God is a God that heareth prayers, ſaith *Dauid*. But thou oweſt him this honour, to ſubmit thy ſelfe to his wiſedome, as touching the time of feeling or receiuing the fruit of thy Prayers. If Ieſus Chriſt had healed the Daughter of the Canaanite at the firſt Petition, her Faith had not beene ſo kindled in her, nor ſo commended in the Church vnto the end of the world.

Eſa. 85.24. Pſal 65.3. Mat.15.22

The fruits of all Trees are not ripe in one day: in ſome they doe ripen ſooner, and men waite patiently for the other which ripen in the latter ſeaſon: *Zachary* and *Elizabeth* thought that they had prayed in vaine, asking of God poſteritie in their youth; and when they were old, and without all hope for to obtaine it, the Angell of the Lord ſaid vnto *Zachary*;

Luk. 1.13

Zachary; *Thy Prayer is heard:* not that prayer which hee made then, for hee thought not now to haue iſſue, but the prayer which hee made long time before. That which is more, doe wee not aske of God many Graces, the which wee know well that wee obtayne eyther in part or in hope onely? the enioying or full accompliſhment whereof is deferred, eyther vntill death, or euen vntill the day of the Reſurrection. In the Prayer of all Prayers, taught by Ieſus Chriſt, wee doe aske of God, that his Name may be ſanctified, his Kingdome may come, his Will be done in Earth, as it is in Heauen. And when ſhall wee ſee the full accompliſhed effect of this Prayer, but in Heauen, when Chriſt hauing giuen vp his Kingdome to God his Father, wee ſhall loue him perfectly, and prayſe him euerlaſtingly? Furthermore, hee oftentimes heareth vs, ſo as Saint *Auguſtine* ſaith; not according vnto our will, but as is moſt for our profit, giuing vs better things then thoſe that we expreſly aske.

Mat. 6. 9.

The

The Iewes desired the comming of the Messias, and asked it of God. Hee deferred it of long time: at the last he sent him, but not such a one, as all (as it were) and the Apostles themselues looked for: to wit, victorious in battell, as *Dauid*, to deliuer them from the yoke of the *Romanes*: triumphing in riches and worldly glory, as *Salomon*: but such a Messias as obtayning victory against the Diuell, death and sinne, hath established a spirituall kingdome in euerlasting life and glory. Iesus Christ feeling and apprehending the terrible gulfs of the fearefull wrath of God vpon him for our sins, prayed with strong cryes and teares to God his Father, that he might not enter into the deepe dip of death. The Apostle to the *Hebrewes* saith, that he was heard: and yet notwithstanding he entred, and drank the cuppe of the wrath, and of death, which the father had giuen him: But he was heard, saith the same Apostle, as touching that which (in making his prayer) he feared: to wit, from being swallowed of death. In like manner, Saint *Paul* prayeth

Act. 4.6.

Mat. 26.39

Heb. 5.

2 Cor. 12.

praieth to God oftentimes, that he would deliuer him from the Angel of ſatan that buffeted him, but God much better (as he himſelfe confeſſeth) gaue him to vnderſtand, that the power of God was made perfect in his infirmity · ſo as he proteſteth as it were inioying the fruit of his praiers, though otherwiſe than he thought that from that time forth he would reioyce in his infirmities, and would take delight in them, foraſmuch as being weak in himſelfe, he was ſtrong in God. So we will demand many times commodities concerning this life, as health, goods, parents, friends, or our country: and God depriuing vs of them, giueth vs ſpirituall graces, Patience, Faith, Contentment in God, and other like: yea, and our prayer tending onely vnto the preſeruation, and enioying ſuch commodities appertaining vnto this life alone; God contrariwiſe depriueth vs of them, to keepe them for vs in heauen, and to giue vs euerlaſting enioying of them, as when we are depriued of them, being perſecuted for his name. And that which more is,

when

when we feele weaknes in Faith, negligence to heare the word of God, coldnes in charity impatience in our afflictions, & we hauing asked of God graces contrary vnto these, feele no amendment: his will is to make vs feele that these graces are the gifts of God, seeing we haue them not when we will, and that he will keepe vs in humility by the feeling of our infirmities, and try our patience and faith in wayting patiently vntill he make vs feele the fruit of our prayers. I think well (wilt thou say) that those that pray vnto God feruently, and continue constantly in such prayers, haue their testimonies that they are the children of God, and are assured to be heard. But what comfort may I take therein, seeing my prayers are so colde, and with so little feeling of zeale & faith required in them? But is it not in the name of Iesus Christ that thou prayest? And it is for the loue of his welbeloued Sonne our aduocate and mediator, that God heareth vs, and not for the excellencie of our prayers. It is, as it were, by the mouth of Iesus Christ, that we present our Ioh. 16.23 Exo. 28.38

our prayers to God, to be ſanctified by
Mat.17.5. him, and acceptable to God for his ſake, in whom he hath delight. Sathan, that enemy of our prayers, by the feeling of this infirmity, would make thee leaue praying to thy God. Reſiſt then this tentation, Thinke that it is not a thing indifferent,
Mat.6.9. or left in thy liberty to pray to God, or
1 Th.5.17 not. God hath commanded thee to pray; thou oweſt him obedience, it is an honour he requireth of thee, thou canſt not
Mat.22.37 deny it him. God commandeth thee to loue him with all thy hart. Wilt thou ſay, I will not loue God at all, becauſe I loue him ſo coldly: I will helpe the poore no more, becauſe I cannot doe it with a feruent charity. To conclude, what infirmity or coldnes ſoeuer thou feeleſt, thou art bound to pray, and to continue in thy duty. In the meane time acknowledge
Rom.12.12 thy infirmity, & in thy prayers aske double pardon, firſt of thy ſins which thou haſt committed before: ſecondly, for this ſinne that thou prayeſt to God ſo negligently. See how God (ſupporting the infirmity of thy praiers) will ſmell a ſweet

ſauour

ſauour of them, as incenſe offered by our high Prieſt Ieſus Chriſt, and ſhall make thee at laſt feele the fruit of thy praiers. Many complaine of another infirmity, that hardly they begin their prayers, but in ſtead of thinking of God, and of that which they aske of him, their mind is wandring other where. And for this they are vexed and troubled: and in truth it is a great infirmity, for the which we ought greatly to be diſpleaſed with our ſelues. Notwithſtanding it is common to all the children of God in generall. *Chryſoſtome* reprouing thoſe of his time for this infirmity, ſheweth quickly the firſt originall, and after the remedy. Whence commeth this (ſaith he) that if we talke of war, of marchandiſe, or of other things of the world, we can diſcourſe a great while without thinking of any other thing, and ſo ſoone as we ſet our ſelues to pray vnto God, our minds wander? It is becauſe the Diuell knoweth well, that in ſpeaking of things of this world, thou doſt him no hurt, and therefore he ſuffereth thee to talke at thy pleaſure: but when

Pſal. 141. 2

Chryſoſt. Homil. of the Canaanite. Mat. 15.

when he ſeeth, that thou ſetteſt thy ſelfe vpon thy knees to pray to God, he knoweth that thou goeſt to procure that, which is againſt his hart, and to the ruine of his kingdome. Therefore he thruſts himſelfe in by and by, troubling & drawing thy thoughts hither and thither, to hinder the fruit of thy prayers. Say then to Sathan, who is hard by thee, and fighteth againſt thee; goe behind me Sathan, for I muſt pray to my God. And if he be importunate, yet muſt thou pray to God to driue him away from thee. So thinking to whom thou ſpeakeſt, to wit, to the Maieſty of God; and how great things thou askeſt of him: be diſpleaſed with thy infirmity, fight againſt it, and lifting vp thy hands to heauen, continue in prayer, and do it ſo much the more couragiouſly and conſtantly, for that Satan feareth nothing more than the prayers of the children of God, & ſheweth ſufficiently in going about to trouble and turne away their minds to other things, that he feeleth himſelfe hindred by their praiers, & that he feareth the fruit of them. On the other ſide,

if

if it happen that by affliction either of body or ſpirit, thou art ſo caſt downe, that thou canſt not make a framed prayer vnto God; be not diſcouraged for that, for at the leaſt thou canſt deſire thine owne health and ſaluation. There is neyther ſicknes, nor yet tyrant that can let thee to deſire: now, deſire is prayer before God, ſaith S. *Auguſtine*; according whereunto *Dauid* ſaith, that God heareth the deſire of the humble. Say thou then with *Dauid*; *Lord, all my deſire is before thee, and the ſighes of my thoughts are not hid from thee.* *Ezechias* King of *Iuda*, in his affliction, could not diſtinctly pray vnto God, but chattered as a Crane, or a Swallow, and mourned as the Doue; yet ſo lifting vp his eyes on high, he was heard. What prayer maketh the little Infant to his Mother? Hee weepeth and cryeth, not being able to expreſſe what hee lacketh. The Mother offereth him the breaſt, or giueth him ſome other thing, ſuch as ſhee thinketh his neceſſitie requireth. Much more then the heauenly Father needeth the ſighes, the grones, the deſires, and

Pſal. 10. 17.

Pſal. 38. 10

Eſay 38. 14

teares of his children: and doing the office of a Father, hee heareth them, and prouideth for them. There are ſome alſo that doubt of their Adoption and Saluation, becauſe they feele not any comfort or increaſe of the graces of GOD, neyther by reading or hearing the word, neyther by communicating at the holy Supper of the Lord. Now, if thou feele thy ſelfe afflicted and troubled in this reſpect, vnderſtand, that when thou goeſt to imploy thy ſelfe in theſe ſpirituall exercíſes, Sathan followeth thee to make it vnſauory to thee; yea, and to take out of thy mind the word of God that thou haſt heard. Pray then to God, that hee driue him away from thee. Secondly, this commeth, foraſmuch as thou art not yet much accuſtomed to the language of the holy Ghoſt, ſo as it is to thee as if thou didſt heare an excellent Sermon, but of one whoſe language thou didſt ſcarce vnderſtand, whereby thou canſt neyther feele taſte nor pleaſure, and ſo thou canſt receiue but ſmall profit. Then thou muſt continue, and alſo accuſtome thy ſelfe to read

The 4. temptation, becauſe of the little increaſe of grace by the exerciſes of Religion.

Mat. 13. 19.

read and heare the word of God, thinking alwaies that God ſpeaketh to thee, for the ſaluation of thy ſoule, praying him that he will giue thee grace by his holy Spirit, to profit, to his glory and thy ſaluation. And thou ſhalt feele at the laſt, that which is ſaid to ſicke men that haue loſt their taſte, that thy appetite will come to thee by eating : And that the word of God, and the participating of the Bread and Wine, in the holy ſupper, ſhall be to thee more ſweet then hony to the mouth, as *Dauid* ſaith. Many ſicke perſons hauing neither taſte nor appetite, eate notwithſtanding and receiue nouriture. So, though in reading and hearing the Word of God, and communicating at the Lords Supper, thou feeleſt not any taſte or appetite: yet in continuing, thou ſhalt receiue ſome nouriture for thy ſoule. And if it ſeemeth to thee that thou forgetteſt by and by, that which thou haſt read or heard, practiſe for the ſoule that which thou doeſt for thy body : Becauſe the meates digeſt and abide not in the body,

Pſ.119.103

Pſal.11.11

thou returneſt to eate meate againe euery day : So be thou ſo much more diligent to heare and read the Word, and to communicate at the holy Supper, without leeſing any one meale for thy ſoule, when God offereth it thee. And as the corporall meat though it paſſe away : yet there remaineth alwaies ſome nouriture for the body : ſo ſhall this ſpirituall meate be to thy Soule. Yea, it may be, that at one Sermon thou ſhalt heare and remember one ſentence, which ſhall ſerue thee, as it were, for a Paſſe-port, a Ladder, or wings at thy neede, to conduct thee by, and by comforting and ſtrengthening thee, to lift thee vp into heauen. If then, when thou goeſt to reade or heare the Word of God, or to communicate at the Lords Supper, thou prayeſt to God (as thou oughteſt dayly to doe,) that he will giue thee his Spirit, that thou maiſt profit, and ſo doeſt continue conſtantly in theſe ſpirituall exerciſes. This diſpoſition, this holie affection, and obedience ſhall ſerue thee, for ſure teſtimonies of thine Adoption,

and

and thou ſhalt without doubt, feele increaſe of the graces of God.

Finally, there are ſome, who hauing had liuely feelings of their Faith, with comfort and ioy in their conſciences, walking beſides in the feare of God, are afterwards greatly troubled, when theſe graces ſeeme to be dead in them, falling into doubt and miſtruſt of their Saluation, or into crimes and ſinnes too vnworthy the Children of God. For Sathan hereby endeauoureth to perſwade them, either that they neuer had the true faith, or that God hath caſt them off, taking from them the gifts and Graces of his holy Spirit: but both the one and the other concluſion is as falſe, as the Author of them is a great Lyer. And indeede, if the Trees which haue flouriſhed and borne their fruit in Sommer, are in Winter without Fruit, without Leaues, yea, and without appearance of life, doth it follow therefore, eyther that they had not life in Summer, or that they are dead in the winter? When men goe to bed, they rake vp the fire which did

The firſt temptation, by the interruption of the graces of God.

burne: if thou marke it very neere, there is no appearance either of heate, nor of brightneſſe: doth it follow therefore, that there had beene no fire, or that it is then quenched or dead? Contrarywiſe, hauing beene couered ouer night, men kindle againe in the morning, the ſame fire that was hid and couered: and the trees that ſeemed to be dead in the winter, flouriſh and beare fruits a while after. If thou ſeeſt a drunken man, not hauing for a time the vſe of reaſon, nor any feeling of it, wilt thou ſay therefore that hee neuer had a reaſonable Soule? or that hauing hidde it, it is now dead? Abide a few houres, and thou ſhalt bee conuict of the contrary. And ſo of that, that thou haſt not preſently the feeling or effects and fruits of Faith, can it follow that thou neuer haſt had them, or that hauing had them, thou haſt loſt them? When *Peter* renounced Ieſus Chriſt three times, curſing himſelfe, was his faith quenched?

Mat 26. 74

On the contrary, Ieſus Chriſt hauing prayed to God that his Faith ſhould not

Luk. 22. 31

not faile, and being without doubt heard, Faith remayned in him, but very weake and ſore beaten, but not deſtroyed nor quenched. *Dauid* hauing committed Adultery and murther, acknowledged his ſinnes and offences, praying to God, that he would not take his holy Spirit from him. Then hee had not loſt it, rather it abode in him but as a fire couered with Aſhes: ſo as it is ſaid, without hauing any feeling of it, to keepe him from ſuch a head-long fall. Faith then may be in a man without kindling: and being kindled, it is not out, although it be not perceiued for a time. Pſal. 51.

Yea, but (thou wilt ſay) the Apoſtle to the *Hebrewes*, ſheweth that there be ſome, who hauing beene lightened, hauing taſted the heauenly Gift, hauing beene partakers of the holy Ghoſt, and taſted the good Word of God, and the power of the world to come, fall backe and leeſe theſe Graces: yea, without hope euer to recouer them againe? What aſſurance then can I haue, that faith abideth in mee, and that God will yet make mee to Heb. 6. 4. 5. 6.

feele it hereafter? For as hee hath ſhewed mercy vnto *Dauid* and to Saint *Peter*; ſo doth he exerciſe his iuſt iudgements vpon others, as vpon thoſe of whom the Apoſtle ſpake before.

Wee deny not but that there be Reprobates, that are greatly lightened in the knowledge of the Myſteries of Saluation, (which the Apoſtle tearmeth here to be partakers of the holy Ghoſt) and yet that ſuch apprehenſions, taſtings, and feelings, as hee propoſeth, follow not thereof. For, reading or hearing the teſtimonies, and repreſentations of the mercies of GOD toward his Church, of the loue of Ieſus Chriſt towards his Elect, and of the excellency and felicitie of eternall life, they conceiue theſe things in their vnderſtanding, and for the greatneſſe of them, they are after a ſort moued: and when they talke of them, they ſeeme to be partakers of them. But the difference that there is betweene them and the Children of God, lyeth chiefly in this, that the Apprehenſions and feelings of the reprobate

reprobate are ſuch, as a man may haue in the reading or telling of an Hyſtorie, which toucheth vs nothing at all: but the feelings of the Children of God are, as of a matter that toucheth themſelues.

Let vs conſider for example, the hyſtorie of *Ioſeph*. Who is hee that reading attentiuely, how *Ioſeph* was ſolde of his Brethren, carryed into *Ægipt*, put in priſon: and the ſorrow that *Iacob* had, vnderſtanding that hee was deuoured of a wilde beaſt, that would not be moued with compaſſion towards *Ioſeph* and *Iacob*? Who is hee that reading how *Ioſeph* being able to containe himſelfe no longer, made himſelfe knowne to his brethren, and how weeping and crying out, hee ſaid vnto them: *I am Ioſeph, Is my Father yet aliue?* and cauſing them to come neere vnto him, ſaid; *I am Ioſeph your Brother, whom yee ſolde, but bee not ſorry: Shew to my Father all my glory*. Then throwing himſelfe vpon the necke of *Beniamin* his Brother hee wept, and in like manner *Beniamin* wept

Gen. 37. Gen. 39. Gen. 45.

wept vpon his necke: after kiſſing all his brethren hee wept vpon them. Who is hee, I ſay, which is not touched, and weepeth not with them? But becauſe this is a Hiſtory of the fact of another, theſe motions and feelings ſoone paſſe away, ſo as hauing turned the leafe, or talked of another matter, all theſe feelings are vaniſhed and gone. So is the feeling of the reprobate, hearing or reading the teſtimonies of ſo great a mercy of God towards men, and of the greatneſſe of the happineſſe of the Kingdome of heauen: The vnderſtanding and apprehenſion of theſe things cauſeth ſome motions or feelings in them, as the Apoſtle ſaith. But for as much as theſe good things appertaine not vnto them, neyther doe the feelings that they haue take any ſeate or roote in their hearts, but are eaſily quenched and vaniſh away. On the contrary, the feeling that the Children of God haue, is as of the good things that appertaine vnto them, and therefore it may well be cold and drowſie, but not dye. As alſo the feelings that

Ioſeph and his brethren had were ſuch, as although they had them not when they ſlept, yet when they awaked they returned againe. And although that by the death of their father, they were (as it were) interrupted: yet the benefit and the comfort abode by them ſtill.

Following this that is aboue ſaide, we ſay boldly, that what feelings, what illuminations or apprehenſions ſoeuer the reprobate haue: ſo it is that they neuer feele the Holy Ghoſt in them, giuing them teſtimony that they are the Children of G O D. For according to this teſtimony, they ſhould be, and ſhould abide the children of God: ſeeing the holy Ghoſt can neither deceiue nor lie. As alſo after that G O D hath made vs once feele by the teſtimony of his holy Spirit that wee are his Children, wee are certaine that wee cannot periſh, but that we are indeede, and ſhall continue the children of God. For it is the teſtimony and reuelation of the Spirit of trueth. Alſo hee that giueth faith, doth not change: and therefore Mala. 3. 6.

Ro.11.29. fore his gifts are without repentance.
Heb.6.4. The ſecond difference may bee taken from this Word, Taſte, which the Apoſtle vſeth: to wit, that the reprobate are like to him, who hauing taſted a good peece of Wine, making ſhew as if hee would buy it, vnderſtanding the price, and not willing to giue ſo much, leaueth it there, without buying or drinking of it anymore. So the reprobate hauing taſted the heauenly good things, finding them good, and prayſing them exceedingly, after they vnderſtand the price, that is, that they muſt renounce themſelues, and beare the Croſſe of Chriſt, to goe to take poſſeſſion of the kingdome of heauen, which hee hath purchaſed for them with his precious blood. They will none of it at this price, and ſo renounce theſe good things without drinking or enioying them. But the children of God on the other ſide, hauing neuer ſo little a taſt of theſe heauenly treaſures, deſire in ſuch ſort to haue the enioying of them, that they make reſolution to forſake all, to enioy it.

We

We will adde this third reaſon : That as thoſe that haue their ſtomackes charged with euill humours, ceaſe not to eate ſometimes for all that, yea, and to finde taſte in ſome good meates, but are conſtrained after (through the euill diſpoſition of their ſtomacke) to caſt it vp againe and to vomit. So ſome reprobates hauing within them an euill conſcience, may well taſte the good heauenly gifts, but this euill conſcience, not being able to agree with the true and ſure faith of the heart, ſtoppeth, that theſe gifts take no root to fructifie to ſaluation, ſo that finally they caſt it off, or let it wither and come to nothing. And this reaſon with thoſe before, are the principall cauſes, for the which many, that ſeemed to be the children of God, do reuolt, as we will ſhew hereafter more at large. On the contrary, thoſe who haue faith, are aſſured; that though the graces of the holy Ghoſt are often weake in them, and like fire couered with aſhes, and trees in the Winter, yet can neuer come to nought or die ; rather they recouer ſtrength

at

at the laſt, whereby they are certaine to be, and to continue the children of God, and heires of euerlaſting life. Furthermore, let vs remember that theſe foule and groſſe faults of *Dauid* and of Saint *Peter*, and of others, are ſet before vs: firſt, that they ſhould be to vs as a mirrour of the fragility of man, to acknowledge that if wee be exempted, it is by the grace of our God. Secondly, that we ſhould ſo much the more ſtand vpon our guard. As if in walking thou ſhouldeſt ſee him fall that goeth before thee, thou goeſt not to fall with him, but thou art to be ſo much the more circumſpect that thou fall not, as he did. Thirdly, that vnderſtanding that faith abideth in them (although very weake and feeble) thou maiſt take courage, beleeuing certainly that Faith which was once giuen thee, cannot be quenched nor die. And therefore continue in aſſurance that thou art the childe of God, raiſing vp thy ſelfe by their example, and reſoluing with thy ſelfe to walke conſtantly as the childe of God, in true Holineſſe and Righteouſ-

neſſe

neſſe before him all the dayes of thy life. Luke 1.75.
See how we ought to be reſolued, that although the markes, feelings and teſtimonies of our adoption ſet forth here aboue, be in vs but ſmall and weake, and accompanied with great infirmities and conflicts: yet wee may and ought to aſſure our ſelues that theſe markes are truely in vs: and that therefore we are certainely the children of God, and inheritours of euerlaſting life.

That the Apoſtacie and reuolt of ſome, hauing made profeſſion of the true religion, ought not to make vs call in doubt neyther our Religion nor our Adoption.

CHAP. V.

WEe haue vnderſtood here before, how we may and ought to reſiſt the doubts of our Adoption, proceeding from our ſelues. Now wee muſt ſhew how wee may ouercome the temptations which come from others. There are two things principall, which trouble the

the conſciences of many, to make them doubt whether they be the children of God, and in the way of ſaluation & of eternall life or no. Firſt, the horrible offence or ſtumbling block of thoſe which abandon this church, renouncing the doctrine of it, and returning to the puddle of Idolatry: & ſpecially when any perſons hauing ſometimes held any honourable place in the Church, doe reuolt and become perſecuters of the doctrine which they haue before taught & maintained. For thereof the Diuell gathereth two conſequences, no leſſe dangerous then falſe: either that our Church is not the true Church, and ſo that we are not the children of God: or that there is no aſſurance of perſeuerance in the faith, & conſequently no certaintie of being the children of God, which haue had and borne in appearance the markes of Adoption. The other offence conſiſteth in the grieuous and long afflictions which we endure: for the proſperity of the wicked, deriding our miſeries, and the apprehenſion of our owne troubles, giue occaſion to doubt whether God care for

vs,

vs, or whether he loue vs or no. And this ordinary condition to those that make profession of our religion, causeth many to condemne it, and haue it in detestation, as the mother and nurse of all calamities.

As touching the first point, concerning those that reuolt, it is a small stumbling block to trouble vs: for this was fore-told vs, & it is a disease wherewith the Church hath alwayes beene afflicted. *Many shall be called* (saith Christ) *but few chosen.* And the Parable of the seede falling in diuers sorts of earth sheweth, that with much a doe the fourth part of those that shall heare and professe the Gospell, shall continue to the end. Saint *Paul* hath fore-tolde expresly that in the latter times many shall fall from the faith. And hee aduertiseth the *Ephesians*, that euen from among themselues, there should rise vp men that should teach peruerse things. And the *Corinthians*, that there shall be in the Church not onely diuisions, but also Heresies. Saint *Peter* speaketh yet more largely: As there hath beene (saith hee) false Prophets among the people

Of the certainetie of the doctrine notwithstanding the reuolts.

Mat. 20. 16

Mat. 13.

1 Tim. 4. 1.

Act. 20. 30.

1 Cor. 11. 19.

2 Pet. 2. 1.

of Iſraell, ſo ſhall there be falſe Teachers amongſt you, which ſhall ſecretly bring in damnable errours, and many ſhall follow their damnable wayes, by whom the way of truth ſhall be blaſphemed.

Now, wee muſt thinke the accompliſhing of ſuch Propheſies ſo much the leſſe ſtrange, becauſe ſuch hath beene the condition of the Church of God at all times. What reuolt was there in the houſe of GOD before the floud, eight
Gen. 6. perſons onely being found ſaued in the Arke, and yet amongſt them one Hypocrite, who after was caſt off and accurſed. Now, the Church of GOD be-
Gen 9.15. ing inlarged in the poſteritie of *Sem*, againe there was ſeene ſuch a reuolt, that the Church of GOD was onely
Gen. 12. found in the family of *Abraham*, himſelfe being pulled out of Idolatry. In the
3 Reg. 19. time of *Elias*, the reuolt was ſo great in
10. Iſraell, that he thought he had beene left alone. At the comming of our Lord Ieſus Chriſt, the Apoſtacie was ſo generall, that almoſt all the Church, at the leaſt the principall members of it, lift vp themſelues

ſelues againſt the Sonne of GOD, and crucified him. When Ieſus Chriſt had gathered many Diſciples, he was forſaken of the moſt part of them: yea *Iudas* alſo the Apoſtle fell from him, ſold him, and betraied him. Ieſus Chriſt beeing taken priſoner, by his enemies, all his Apoſtles fled away and forſooke him. Saint *Peter* himſelfe denied him thrice: Saint *Paul* complaineth, that all they of *Aſia* had reuolted: and ſaith in another place, that all had forſaken him. He noteth *Alexander* the Copper Smith, *Hymenaus*, and others, who hauing beene the chiefe members of the Church, were become heretickes, and enemies of the truth. Now it is the ſame Church, and we muſt no more be aſtoniſhed at ſuch reuolts, than at a man hauing rheumes all his life (whereby he caſteth out of his body aboundance of humours) that ſhould continue in the ſame diſeaſe ſtill, euen in his olde age: Herein rather we ought to acknowledge the holineſſe of God, wherewith alſo he would his Church ſhould be adorned. For he purgeth his Church, not beeing

Ioh. 6. 66. Mat. 26. 14 Mat. 26 65 Mat 26 69 2 Ti 1. 15 2 Ti. 4 16. 2 Ti. 4. 14

able to indure that hypocrites ſhould any long time keepe the place and title of his children, approching to his Maieſty. And hereunto we may apply that which *Moſes* ſaith, when he ſaw the fire had deuou-
Leu.10.3. red *Nadab* and *Abihu* the ſonnes of *Aaron*, for offering before the Lord ſtrange fire: This is it which the Lord hath ſpoken, ſaying: I will be ſanctified in thoſe that approch vnto me, and will be glorified in the preſence of all the people: ſhewing thereby that the neerer men approch vnto him by honorable offices in his Church, and profeſſion of his word, ſo much the leſſe will he ſuffer their corruptions, but puniſh them more ſharply: To the end, that as the neerer the peece of waxe approacheth to the fire, ſo much the more the heat of it appeareth in melting it, in like manner the holineſſe of God may better be knowne. in the reuolt of hypocrites approaching to him. and ſo he may be the more glorified of the people in ſuch iudgements. This is alſo the cauſe why many, who before they had the knowledge of the Goſpell, ſeemed

ſeemed in outward apparance very good people, afterward being ioyned to the Church, become wicked and diſſolute in their liues, and very perſecutors. It is the vengeance of God that purſueth them, puniſhing their ingratitude, their loue of the world, and of the fleſh, which they brought and nouriſhed in the Church, and the contempt of the honor that God did them, when he made them approach vnto him, receiuing them into his houſe, ſpeaking vnto them by the preaching of his word, and preſenting vnto them vpon his holy Table his owne Sonne Ieſus Chriſt, for the foode of their ſoules. So farre off is it then, that we ſhould be troubled for ſuch reuolts, that on the contrary, ſeeing that they are the vengeances of God, we ought ſo much the more to feare, and to continue the more conſtantly and holilie in the CHVRCH of GOD. And indeed if we did at this day ſee *David* execute that proteſtation, which hee did make, of purging his houſe from vicious and wicked perſons, would wee (thinke you) depart from it? Pſal. 101.

doubting of the holines of it? Shall we not rather be confirmed to tarry there ſtil deſiring to liue holily? But more, what damage receiueth the Church in ſuch reuolts? The glory of it before God conſiſteth not properly in the greatnes of the number, but in the holineſſe of them. The health of a man conſiſteth not in the aboundance of humours, which will cauſe ſome deadly diſeaſe at the laſt; for euen they that are laden with them, take medicines to purge them, that they might be the more whole. This is it which God, hauing ſpoken of his Church of Iſrael, that her ſiluer was turned into droſſe and her wine mingled with water, added for a greater benefit, that hee would take cleane away all her ſcumme, and remoue all her lead from her: and that hauing reſtored the Iudges and Counſellors, ſo as they had been at the beginning, it ſhould be called the righteous and faithfull City. Experience ſheweth, that in the proſperity and peace of the Church many thruſt in themſelues, full of auarice, ambition, pride, and of other corruptions, and va-

Eſay 1.22.

nities;

nities; to be ſhort, it happeneth euen as in a ſweet and rainy ſeaſon, that many weedes come vp amongſt the good hearbs, which would be choked of them, if the Gardener pulled them not out. Then when ſuch people depart from the Church, returning to their vomit, it is as if God gaue a purgation to it, to make it more holy and more acceptable to her Bride-groome. Let vs further conſider the cauſes of reuolts. If this happened then when the Church was in peace and proſperitie, it ſhould ſeeme there were more occaſion to call into doubt our doctrine: But it is in the time of perſecution that theſe reuolts are ſeene, and ſo, it is feare to leeſe their goods, their dignities, their Parents, their country, their liues, that cauſeth them to reuolt. It is then the Fleſh, it is the World, it is the miſtruſt of God, and not the allowing of the Papiſticall Doctrine, that maketh them to change their religion As alſo S. *Paul* ſaith, that *Demas* had forſaken him, hauing loued this preſent world. And indeede, did this miſerable *Iohn Harren* 2 Tim. 4. 10

reuolt during the proſperous eſtate of the towne of *Bruges*, wherein hee was Miniſter? By no meanes. But perceiuing the danger, although he might yet haue exerciſed his Miniſterie, hee began to ſeeke the meanes, as a Hireling, to forſake his flocke. Hee knoweth what letters I writ vnto him, reprouing his ſlouthfulneſſe, his crafts, and euill conſcience in the reaſons which hee put forth, to haue ſome colour to with-draw himſelfe. He knoweth alſo what reproofes he had receiued by the letters of others, that hee ſhould not defile his Miniſterie, in intermedling ſo earneſtly in the matters of warre and of policie. After the towne of *Bruges* was rendred to the enemie, hee with-drew himſelfe into *Zealand* and *Holland*: where perceiuing that he beganne (as good reaſon was) for many conſiderations, to be ſuſpected in our Churches, and in no reputation. He got him out of the Country. So feeling in his conſcience ſmall appearance to be eſtabliſhed in his miniſterie againe, hauing no hope of preferment in any other vocation, and being purſued by

by the iuſt iudgement of God, falling vpon euill conſciences; he reuolted, thinking happily that he ſhould receiue ſome recompence for the offence that hee had offered againſt the holy Miniſterie, and at the leaſt to enter againe into the poſſeſſion of his goods.

This then is not the changing of Doctrine which moued him, but (as we haue ſaid) it is the fleſh and the world: it is enuy that maketh a Monke. It is ambition the mother of hereſie, as S. *Auguſtine* ſaith: It is an euill Conſcience, the Rocke that maketh the ſhipwracke of faith, as S. *Paul* ſaith, which hath made him to change his profeſſion. To be ſhort, God could no longer ſuffer ſuch an Hypocrite in his Church, nor ſuch a filth in his holy Temple: hee would be ſanctified in taking vengeance vpon him, who ſo inordinately approached vnto him. Hee hath ſet him forth for an example of his iudgements, that thoſe that make profeſſion of Religion, and chiefly the Miniſters of the Word, may ſtudie more and more, to walke with a good 1 Tim. 1. 19

con-

conſcience to keepe themſelues in their vocation, to renounce the paſſions of the fleſh, and the illuſions of the world, and ſo with feruent prayers to continue conſtantly in the grace of the Lord. Furthermore, let him make as many ſhewes as he will; let him ſweare, let him lift vp his hands and his eyes to heauen, let him weare a great paire of Beads, let him goe oft and deuoutly to the Maſſe; yet ſhall he not eaſily make the Ieſuites (who are cunninger then hee) to beleeue that hee doth it indeede and from his heart. For thoſe who among them haue any little more wit then the common ſort, vnderſtand well enough if they would confeſſe it, that the change of the holy Supper into the Maſſe, the worſhipping of bread in it, the fiery Purgatory after death, the opinion of meriting Paradiſe by workes, ſpecially thoſe of ſupererogation; the ſetting forth of God the Father, who is an inuiſible and eternall Spirit, vnder the figure of an olde man; the worſhipping of Images, the inuocation of Saints departed, candles lighted at noone-dayes &

borne in Proceſſion, the great Beades hanging at their neckes, and other ſuch Idolatry and ſuperſtitions, are either ſo abhominable, or ſo manifeſtly contrary to the word of God, yea, or ſo abſurd, as hee that hath once knowen them by the light of the Goſpel, can neuer allow them in his hart. But be it, that by the inchantment of Sathan, and iudgement of God, he were indeed become a Prieſt, and that S. *Paul* himſelfe ſhould reuolt, preaching another Goſpell; wee ought, as he himſelfe proteſteth, to hold him accurſed, Gal. 1. and not to bee moued to doubt of our Faith. For our Religion and Faith is not founded vpon the conſtancy or ſtedfaſtnes of men, but vpon the truth of God and vpon the teſtimony of the holie Ghoſt in our hearts. If men be vnfaithfull, ſaith S. *Paul*, he remaineth notwithſtanding faithfull, and cannot deny himſelfe. 2 Ti. 2. 13. When Ieſus Chriſt forſaken of his diſciples, ſhould aske vs, if we alſo would leaue him: we are taught to anſwer with the Apoſtles: Lord, whether ſhall wee goe? thou haſt the words of eternall life. Ioh. 6. 67.

The

The faithfull Paſtor muſt (without being aſtoniſhed at the reuolt of many) ſay with *Eſay*, behold I and my children
Eſay 8.18. which God hath giuen me, are for ſignes and wonders. The horrible and fearefull vengeance which wayteth on, and followeth theſe curſed Apoſtatates at the very heeles, ſhould make vs to tremble, and to reſolue to renounce all that is vpon the earth, that we may get and hold faſt all that is in heauen: and ſo leauing theſe poore Reuolters to the iudgement of God, to caſt our eyes vpon thoſe, who euen in our time haue endured ſo conſtantly the loſſe of their goods, reproches, priſon: to be ſhort, who cheerfullie haue entred into the flaming fire, and by cruell death mounted into the kingdome of heauen; to the end that ſuch autentique Seales of the heauenly Doctrine, may confirme our hearts to continue conſtantly, and cheerfully to follow their ſteps, and ſo be their companions in glory. We ought not to be troubled at theſe reuolts, as if we were not aſſured to continue in the Faith, whereby

alſo

alſo it ſhall come to paſſe, that we ſhall be in doubt, whether we are, or ſhall continue the Children of God, For as the markes of our Adoption, ſet forth here before are of two ſorts: the one inward before God, and the other outward before men: they which haue the inward markes, which conſiſt in the teſtimony of the holy Ghoſt in our hearts, in the peace of our conſciences, and in the holy deſire of our Soules, feele theſe graces, which aſſureth them that they are the children of GOD, choſen to eternall life: yea more certainly than we are aſſured by the light of the Sunne that we ſee, and by the heat that we feele, that the Sun ſhineth. And indeed they haue the white Stone, whereof mention is made in the Reuelation, and in that ſtone a new name of the child of God written, which none can know but he that receiueth it. *The world*, ſaith Chriſt, *cannot receiue the ſpirit of truth, becauſe it hath not ſeene him, neither hath knowne him: but ye know him*, ſaith he to his Apoſtles, *for he abideth with you, and ſhall bee in you.*

Of the aſſurance of our adoption, notwithſtanding the reuolt.

Reu. 2. 17.

Ioh. 14. 17

As

As touching the outward marke of being a member of the viſible Church, it is alſo very certaine in reſpect of God, in aſmuch as ſpeaking to vs, and ſealing his words by the Sacraments, he neither will, nor can deceiue, or lie. But if men hearing his Word, and communicating at his Sacraments, reiect in their hearts the ſpirituall graces which are offered vnto them, and ſo abide vnfaithfull, and wicked within, (when notwithſtanding they are held for faithfull and the children of God, becauſe of the outward profeſſion) it is no maruell if God at the laſt do diſcouer them, and caſt them off: ſhewing therein, that they were neuer his.

1 Ioh. 2. 19 And this is it that S. *Iohn* ſaith of ſuch; They went out from among ſt vs, but they were not of vs; for if they had bin of vs, they would haue tarried with vs. But that is, that it might appeare that all are not of vs. They that are once grafted in

Ro. 11. 29. Chriſt, cannot periſh: for the gifts of God are without repentance. But euery

Mat. 15. 13 plant, ſaith Ieſus Chriſt, which my father hath not planted, ſhall be plucked vp.

The

The Parable of the ſeede falling into diuers ſorts of earth, teacheth vs two points to this purpoſe. Firſt, that many ſhall heare the Goſpell but without fruit. Secondly, that it ſhall be their owne fault. For if entring into the Church, they bring their cares and loue to the world, without hauing will to forſake them, ſo as it like thornes, choake the good ſeede of the word, and ſo hauing no moiſture of the grace of God, they wither at the firſt Sunne of perſecution: a man may ſee the cauſe of their reuolt, to wit, becauſe they were not the children of God. Saint *Paul* hauing ſaid, that God knoweth who are his, addeth: and whoſoeuer calleth vpon the name of Chriſt, let him depart from all iniquitie: ſhewing thereby, that if there be any which ioyne themſelues to the Church, calling vpon the name of Chriſt, and doe not depart from iniquitie; they diſcouer thereby that God neuer tooke them for his. Which thing is good to be noted. For many thinke that to be of our Church, needeth nothing, but to change the Maſſe

Marke 13.

2 Tim. 2. 19

to

to the preaching, and to the communicating at the Lords Supper. And when they vnderſtand, that to be the childe of God, is required to renounce themſelues, to leaue Couetouſneſſe, Ambition, Drunkenneſſe, the World, and all pompes: to be ſhort, that they muſt put off the old man, and be a new creature: not being diſpoſed to doe this, they leaue the preaching, and returne to the Maſſe. Now, be theſe the Children of GOD that reuolt, that they ſhould make thoſe that are indeede and continue to doubt? Nay, rather they are the children of the world, who hauing brought the world in with them, haue alſo carryed the world away with them. They therefore that haue once beleeued, who alſo beleeuing, feele a deſire to loue according vnto God, are aſſured that they cannot periſh. Hee that beginneth this good worke in them, will accompliſh it, euen vnto the day of Chriſt: And to this purpoſe ſaith Saint *Auguſtine* very well; Hee which made vs good, maketh vs alſo to perſeuere in goodneſſe: but they that fall and periſh, were

Philip l. 6. Aug. de correct. & gra. cap. 12. Tom. 7.

were not of the number of the predestinate. It remayneth, that considering in the fall of hypocrites, the double mercy of God towards vs: First, that hee hath receiued vs into the number of his Children: Secondly, that he will continue this grace towards vs, euen to the end: there remayneth I say, that we feele our selues double bound to practise the exhortation of S. *Paul*, beseeching vs by the mercies of God, to offer our selues a liuing sacrifice, holy and pleasing to God, and not to bee fashioned like this wicked world: but rather endeuouring to this, that being transformed by the renuing of our vnderstanding, wee may approue and follow the good and perfect will of God. And let vs remember that which S. *Iohn* saith, That they that haue hope to liue with Iesus Christ, and to see him as hee is, doe purifie themselues, as hee is pure.

Rom. 12.

1 Ioh. 3.

That afflictions ought not to make vs doubt of our Adoption, but rather confirme vs.

CHAP. VI.

LEt vs now come to that ſtumbling blocke and trouble, that proceedeth from our afflictions. What appearance is there (ſaith the fleſh) that wee are the children of God? Our goods are violently taken from vs, our poſſeſſions are confiſcate, and our offices and eſtates are taken away. Wee are driuen out of our Country; yea, from Country to Country, like vagabonds: wee are hated of Father and Mother, and of our Kinsfolke and Friends, wee are drawne and kept in priſon: we are dirided and brought into extreame calamities and miſeries: we are as ſheepe of the ſhambles, appoynted to the ſword, to the gallowes, and to the fire: To be ſhort, we ſee nothing but the ſignes of the wrath and the curſe of God vpon vs. And that which more is, the Church which wee haue ſaid was the Kingdome of CHRIST, and the houſe of GOD, how

how is it aſſayled by the mighty men of this world? whom alſo we ſee to come to the end of their enterpriſes, to oppreſſe, tread vnder foot, rent and ſcatter this Church, exerciſing all cruelty againſt it, as hungry Wolues vpon a flocke of Sheepe forſaken of their Shepheard. They triumph in their victories, and we hang downe the head and weepe, bowing downe our necks vnder the yoke of afflictions. They increaſe in riches, and wee conſume in pouerty: they are aduanced to honours and dignities, and wee are deſpiſed as rebels, and wicked, and ſeditious people. See what the fleſh ſaith: and yet theſe are but diſcourſes and complaints of great ignorance or infirmitie. For what is that which troubleth and offendeth vs in this condition and eſtate? Euen that whereby wee ought rather to be confirmed, in the aſſurance that wee are the children of God and indeed happy. Firſt, if God had promiſed to entreate his children in this world delicately, and to ſet them vp in riches and high eſtate, wee might haue ſome occaſion to

doubt whether we were the children of God, all calamities and afflictions quite contrary falling vpon vs. But seeing it is so, that the holy Ghost hath foretold vs both often and manifestly, that the Children of God should be afflicted, and that those that would liue faithfully in the feare of God in Christ, shall suffer persecution; this persecution and affliction
2 Ti. 3. 12 ought rather to serue vs for a signe that we are the children of God.

Moreouer, if the most excellent Seruants and children of God haue alwaies been most afflicted: Afflictions ought not to make vs doubt of our Adoption and saluation, except wee will call in doubt the saluation and felicity of those whom we confesse to be the very blessed children of God: Especially, if afflictions doe serue greatly to pull our hearts from the Earth, and to lift them vp into Heauen, to purifie our Faith as Golde in the fire, and to fashion vs into a true obedience of God. Then the vtility and profit which commeth vnto vs thereby, ought to serue vs for a sufficient proofe, that

that in afflictions God ſheweth himſelfe to be our Father, hauing care of our welfare, and ſaluation. And yet more, ſeeing the taking away of our goods temporall, ſhall bring vs foorth an eternall treaſure in heauen, the mockeries and reproches ſhall be turned vnto glory before God, the teares into ioy, our ſufferings into comforts: Who is he that will not confeſſe, that ſuch afflictions proceede from the very loue of God towards vs? To be ſhort, ſeeing that God, ſtrengthening vs in the middeſt of the fires of tribulations, ſheweth in our infirmity, his might and bounty, and ſeeing (when we ſuffer for his name) he maketh vs witneſſes of his truth, our afflictions are (as it were) ſtages from whence he maketh his owne glory to ſhine, and giueth increaſe vnto ours. So farre off is it then, that being afflicted; we ſhold be troubled or offended, that contrariwiſe thoſe troubles ought to ſerue vs for an aſſurance, that we are the Children of God: whereof that we may be the better reſolued, we will treat of theſe points more at large.

That the afflictions that happen vnto vs, hath beene foretolde, and therefore they ought to confirme vs in the assurance of our Adoption.

CHAP. VII.

HE holy Ghoſt hath at all times foretolde and teſtified by ſundry and manifeſt ſentences, that the children of God ſhould be perſecuted and afflicted in this life, yea, in ſuch ſort, as the firſt afflictions ſhould bee but the beginnings of greater; and that paſſing one euill, they ſhould prepare themſelues to endure others that ſhould follow as the waues in the Sea. God from the beginning of the world, hauing pronounced that hee would put enmity betweene the ſeede of the woman, and the ſeede of the Serpent, hath aduertiſed vs, that as long as there ſhall be diuels in the world, and children of God, they muſt vnderſtand, that ſuch enemies will imploy

Prophecies of the olde Teſtament.

Gen. 3. 15.

ploy all their ſtrength and meanes to perſecute them: As this alſo is repreſented in the Reuelation, in that which is ſaid by S. *Iohn*, that the olde Serpent not being able to deuoure the Son of God, nor the body of the Church, was very angry, and went to make warre with the reſt of her ſeede which kept the Commandements of God, and which had the teſtimonie of Ieſus Chriſt. Likewiſe God hauing promiſed ſeede vnto *Abraham*, and added, that it ſhould be as the Starres of the heauen: hee told him by and by that it ſhould be afflicted, ſaying; *Know thou for a certaine, that thy Seede ſhall dwell and ſerue in a Land that is not their owne, and ſhall be afflicted foure hundred yeeres.* And that which is more, hee confirmeth this aduertiſement by a Viſion, or notable ſigne, commanding him to diuide in pieces, an Heifar; a Ramme, a Hee-Goate, a Turtle, and a Pigeon; and ſending a flight of Birds vpon the dead carkaſes cut in pieces, hee ſhewed him, that his ſeede (by the greatnes of affliction) ſhould be like vnto dead carkaſes,

Reuel. 12.

Gen. 15. 13

cut in pieces, and expoſed for a pray vnto the Birds. *Dauid* in a few words ſheweth this condition to be common to all
Pſal.34.20 the children of God, ſaying, that the afflictions of the righteous are many. And in how many ſorts, and in how many places haue the Prophets fore-told of the afflictions that came vpon the ten Tribes of *Iſraell*, carryed after Captiues into *Aſſyria*? In like manner of the Kingdome of *Iuda*, the deſtruction of the Temple, the ſacking of the Citie, the maſſacre of a great part of the people, and the captiuitie of the reſt, by the ſpace of ſeauentie yeeres in *Babylon*.

Prophefies of the new Teſtament.

Aboue all, Ieſus Chriſt, who is the wiſedome of GOD, how often hath he fore-tolde the afflictions of his faithfull Seruants and members of his Body? *Be-*
Mat.10.16 *hold* (ſaith hee to his Apoſtles) *I ſend you as Sheepe among Wolues: Yee ſhall be deliuered vnto the Conſiſtories, and whipped in the Synagogues: Yee ſhall be hated of all men for my Names ſakes. If they haue called the Maſter of the houſe Beelzebub, how much*
Mat.16.14 *more his Seruants? I am not come to bring*

Peace

Peace vpon the Earth but a Sword. If any will follow mee, let him renounce himſelfe, and take vp his Croſſe and follow mee. They ſhall deliuer you to be puniſhed, and ſhall ſlay you. If they haue perſecuted mee, they will alſo perſecute you. Mat.24.9.

Againe, *Verily, verily, I ſay vnto you, that yee ſhall weepe and lament, and the world ſhall reioyce.* Yea, hee compareth the faithfull vnto a woman which trauaileth of Childe. Iohn 16.2: Iohn 16.21

True it is, that the wicked are alſo tormented in their courſe: But, *Iudgement* (ſaith Saint *Peter,*) *muſt beginne at the houſe of God.* And of this iudgement it is that Saint *Paul* doth ſpeake, ſaying; that wee are ordayned to be afflicted, which hee doth confirme by a ſentence full of Comfort, ſaying; that *by many Tribulations wee muſt enter into the Kingdome of Heauen.* Againe, *All they that will liue godly in Chriſt, muſt ſuffer perſecution.* But aboue all that is to bee noted, that hee ſaid in another place: *I reioyce, and fill vp in my ſelfe that which wanted of the ſufferings of Chriſt:* meaning 1 Pet.4.17 1 Theſ.3.7: Acts 14.22 2 Tim.3.12 Col.1.24.

by

by Christ, all the faithfull, with their head, and shewing that God had ordayned a certaine measure of passions for this Christ, and consequently to euery one of his members his portion, which hee must suffer to accomplish the passions of Christ.

Now this is not without great reason, that the holy Ghost hath so carefully, and in so many sorts and manners foretolde, that the Children of God should be afflicted. It is to this end, as IESVS
Iohn 16. 1 CHRIST himselfe teacheth his Apostles, that wee should not be troubled or offended when wee see the faithfull to be spoyled, chased away, imprisoned, mocked, and murthered, that then wee should remember that it was toldevs before. And that it commeth not to passe by fortune or chance, nor by the absolute will of men that we are afflicted, but by the appoyntment of God the Father, and that this is the entertainment which hee hath ordayned for his Seruants and Children. But our flesh doth Iudaiz too much in that behalfe. For as the Iewes

in

in old time, looking for a Meſſias triumphing in the world, were offended at his humility and baſe eſtate, and ſo at the Croſſe of Ieſus Chriſt, and therefore reiected both him and his doctrine: euen ſo our fleſh at this day doth ſtill imagine a Goſpell of veluet, agreeable to their deſires, and a kingdome of Chriſt that were of this world. See now why it is troubled and offended, deriding a Chriſt crowned with Thornes, bearing his Croſſe vpon his ſhoulders, and laying it vpon all thoſe that will be the children of God with him.

But if the Iewes had well waighed that which *Eſay* foretold of the *Meſſias*, that he ſhould grow vp as a roote out of a drie ground. That hee ſhould haue in him neither faſhion nor beauty to be deſired. That he ſhould be deſpiſed and reiected of men; a man ſo afflicted and accuſtomed to ſorrowes, that men ſhould hide their faces from him, ſo much ſhould he be contemned; That he ſhould be oppreſſed with iniury; afflicted, and led to the ſlaughter as a Lambe. To be Eſay 53.

ſhort,

ſhort, that hee ſhould be numbred among the tranſgreſſors. Alſo that which
Zach.9.9. *Zacharie* ſaith; Behold the King commeth to thee humble, riding vpon an
Dan.9.26. Aſſe. And that which *Daniel* ſaith, That the Chriſt ſhould be cut off, and ſhould not be. If I ſay, the Iewes had well waighed theſe Propheſies, and many other like theſe, touching the abaſement and afflictions of Chriſt: ſo farre off is it, that they would haue reiected him, that on the contrary, they would haue knowen by the accompliſhment of thoſe things that were foretold of him, that he was indeede the Meſſias promiſed. In like manner, if we would carefully meditate on that which the holy Ghoſt hath foreſpoken of our condition, and that we muſt be comfortable vnto the Image of
Rom.8.17 Chriſt, ſuffer and die with him: the tribulations which accompany the profeſſion of the Goſpell, ſhould be vnto vs ſignes and teſtimonies, that we are Chriſtians and the Children of God.

Luke 2. When the Angell ſhewed vnto the Shepheards the natiuity of Ieſus Chriſt, ſaying

ſaying, I ſhew vnto you great ioy, that this day is borne to you a Sauiour, in the City of *Danid*, which is Chriſt the Lord: He addeth, you ſhall haue theſe ſignes, yee ſhall finde the childe wrapped in ſwadling cloathes, and laide in a manger. Now, if theſe Shepheards (being come to *Bethlehem*) had found the holy Virgin in an honourable pallace, and the childe in a magnificall and royall cradle, had they not had iuſt occaſion to doubt of the tydings of the Angell, this eſtate not agreeing with the ſigne that he had giuen? But hauing found the Childe in poore eſtate, in a maunger, as the Angell had foretolde, they were confirmed to beleeue, that it was the *Meſſias*.

Euen ſo, God hauing reuealed vnto vs, by his Word, that he hath choſen vs to bee his Children, hauing ſealed it in vs by the teſtimony and effects of the vnction of the holy Ghoſt, and hauing alſo giuen vs the marks in this, that he hath made vs the members of his Church:

Church : he hath foretolde , and hath alſo giuen one ſigne more of our adoption, that wee ſhall be reproached and perſecuted. If then the world did make much of vs, loued and honoured vs, we might after ſome ſort doubt of the word of God , and of our election and adoption. But ſeeing the accompliſhment of that, that was foretold vs, we ought to be ſo much the more confirmed in this aſſurance, that we are not of the world, but appertaine to our God. And this is it that Ieſus Chriſt told his Apoſtles, ſaying:

Ioh. 15.19 *If yee were of the world, the world would loue his owne: but now becauſe I haue choſen you out of the world, the world hateth you.* If we aske the way to goe to any place, and that one tell vs (for a ſigne of the right way) that it is at the beginning durty, and afterward full of hills, we will leaue the other waies which ſeeme ſtraight, dry, faire and eaſie: and finding in that way which we take, durt and hils, foretolde and giuen vs for a ſigne, we will be ſo much the more confirmed, that wee are in the right way.

So

So the holy Ghoſt hauing fore-tolde Acts 14.
that through many tribulations we muſt enter into the Kingdome of heauen, and that the way leading to eternall life is narrow and difficult: If we finde the way of the Goſpell narrow and full of troubles, let vs acknowledge that wee are in the right way to the Kingdome of Heauen, and that wee ought therefore to be ſo much the more confirmed in aſſurance that we are the Children of God. Mat. 7. 13.

That the Children of God haue alwayes beene afflicted, and yet ſtill beloued of God.

CHAP. VIII.

THis that the holy Ghoſt hath fore-ſpoken, that the condition of the children of God is to be afflicted, hath by experience beene found to be true in all ages, whether wee conſider the people and Church of God in the whole body, or ſpeake of it particularly in

Examples of the afflictions of the Church during the time of the old Testament.

in the members of it. How long and grieuously was the people of *Israel* afflicted in *Ægipt*? *Moses* reciteth, that their life was vexed bitterly through grieuous seruitude, and that all the seruice wherein they serued was tyrannous, *Pharaoh* intending to destroy them, and to roote them out by trauell and excessiue labour. And not so being able to come to his purpose, neyther yet by the commande-
Exod. 1. 14 ment made to the Mid-wiues, to slay secretly all the male children which should be borne: at the last hee appoynted cer-
Exod. 1. 22 taine of the *Ægiptians*, his Subiects, to be their hangmen openly. Whereby also when *Moses* was borne, his Parents hauing hid him sometime with great feare, they were at the last constrayned (for the auoyding of the fury of these hangmen) to put him out into the brinke of the riuer, as abandoning him vnto death. Could there be any more barbarous crueltie vsed to any people? And yet did they still continue to be grieuously afflicted fourescore yeeres after the birth of *Moses*. So that it is not without a

cause

cauſe that the Lord called *Ægipt* the Exod.20.2
houſe of bondage and an Iron furnace. Deut.4.20
The which alſo hee confirmeth appearing to *Moſes* in the middeſt of a burning buſh, ſaying; *I haue ſeene the affliction of my people.* They were not ſo ſoone Exod.3.2.
in the way to depart out of *Ægipt*, Exod 14.9
but they were purſued by the Army of *Pharaoh*, hauing the Sea before them, and the mountaines on their ſides, and ſo ſeeing preſent death before their eyes, they did eſcape the hands of *Pharaoh*, in paſſing ouer the Sea on dry foote. Then they entred into the horrible and fearfull Deſarts, and going three dayes through the Deſarts, they found no water, the Exo.15.22.
firſt that they found was ſo bitter, that they could not drinke it: They were aſſayled of Enemies, vexed with fiery Serpents, and Inflamations vnaccuſtomed, and wandred vp and downe forty Num.21.6
yeeres in thoſe Deſarts, liuing by Manna and water.

In the time of the *Iudges*, how oft was the people of God brought vnder the cruell tyrannie of diuers enemies? Vnder

the raigne of *Manasses* King of *Iuda*,
2 King. 21. there was such persecution against the
16. faithfull, that Ierusalem was filled with
blood, from the one end to the other,
But aboue all, it was vnkindly handled
both before and during the Captiuitie
2 King. 25. of *Babylon*. The City of Ierusalem was ta-
ken, and sacked, the Temple of God spoi-
led, burnt and destroied. He that escaped
the pestilence, famine, and the sword, was
Ier. 39. & transported into *Babilon*, among the Ido-
52. laters, their enemies, and plunged into
all myseries, and calamities, and that by
the space of threescore and ten yeeres, as
Ier. 25. 12. it was foretold. The Prophet *Esay* doth
sufficiently set before vs their miserable
Esay 46. 7. estate, calling the Iewes, persons despi-
sed, an abhominable people, seruants to
Esay 41. 14 Lords, wormes of *Iacob*, the dead men
Israel, people afflicted, ouerwhelmed
Esay 54. 11 with tempests, without any comfort.
Are they returned out of this Captiui-
tie into *Iudea*? There they were vext of
their enemies: and aboue all, how ma-
ny horrible cruelties did they endure
by *Antiochus*, *Herod*, and other tyrants?

Let

Let vs alſo ſee what complaints the people of God make of the calamities that befell them by the *Aſſyrians*, or (as other thinke) by this *Antiochus*, ſaying: *O GOD, the Heathen haue entred into thine inheritance, they haue polluted thy holy Temple, and haue brought Ieruſalem to a heape of Stones. They haue giuen the dead bodies of thy Seruants for meate to the Foules of the Ayre, and the fleſh of thy ſaints to the beaſts of the Earth: they haue ſhed their blood like Water, on euery ſide of Ieruſalem, and there was none to bury them. Wee haue beene a reproach to our neighbours, and a mockerie and a deriſion to thoſe that are about vs.* Pſal. 79.

And againe, *Thou haſt put vs (O Lord) farre from thee, as Sheepe to bee eaten, and thou haſt ſcattered vs among the Heathen. Thou haſt ſolde thy people without gaine, and doſt not encreaſe their price. Thou haſt ſmitten vs downe into the place of Dragons, and haſt couered vs with the ſhadow of death.* Pſal. 44.

Alſo comparing the Church to a Vine: *Wherefore* (ſaith he) *haſt thou broken down* Pſal. 80.

her hedges, that all they that goe by, pluck e off her grapes? The Boare out of the wood hath deſtroyed it, and the wilde Beaſts of the field haue eaten it vp. It is burnt with fire and cut downe. To be ſhort, we may behold the eſtate of the Church in theſe words: Let

Pſalm. 129 *Iſraell now ſay, They haue often-times afflicted me from my youth, they haue often times vexed mee. The Plowers haue plowed vpon my backe, and made long furrowes.*

Examples of the afflictions of the Church, ſince the time of the new Teſtament.

In like manner, after the aſcention of Ieſus Chriſt into Heauen, hath not the Church been, and that continually, perſecuted, and extreamly afflicted? as may appeare by the Booke of the Acts of the Apoſtles, and by the Eccleſiaſticall Hyſtories, in the very which, a man may note ten generall Perſecutions, which were kindled in all the quarters of the earth, by the publike Decrees of the Emperors, beſides thoſe that were particular, which were made in diuers places, by the Gouernours, or ſeditions of the people. It is a horrible thing to thinke and almoſt incredible, of the bloud which

which was then ſhed, and of the deſolations of Cities, yea, and of ſome whole Prouinces. For as the Church was then ſpread ouer all the World, ſo in all the kingdomes of the Earth this fury of perſecution was kindled. It was enough for any to confeſſe that they were Chriſtians, and they ſhould bee ſlaine by thouſands. Among other perſecutions made by *Hadrian* Emperour of *Rome*, in the ninth yeere of his Empire, hee cauſed ten thouſand Chriſtians to bee crucified, in *Armenia*, *Diocleſian*, and *Maximinian*, hauing enterprized to conſtraine the Chriſtians, by all manner of torments and cruelties, to renounce their Religion, and to ſacrifice to the Idols, they forced them after a faſhion ſo furious, that in the ſpace of ſeuenteene dayes, there were thirty thouſand put to death, and as many or more chayned, and carryed to the mettalls, a torment reſembling after a ſort, the puniſhment of the Gallies at this day. In thoſe dayes ſuch cruelty was exerciſed at *Trenois* vpon the Riuer *Moſel*, that the riuer was red with

Henrie of Erford. *Oroſ. li. 7. chap. 25.* *Vrſperg.*

Vincent. in his mirrour. lib. 12. cap. 136.

the blood of the Christians being slaine. The Booke intituled, *Fasciculus temporum*, witnesseth that the Christians that were in England, were all put to death. To be short, whole townes were burned with their inhabitants, for the hatred of Christian Religion,

Euse. li. 18. cap. 11.

As touching the variety of the sorts of torments and cruelties, the Diuell surmounted himselfe in deuising them: Some were cut in peeces: Some were tormented with stripes of rods, euen to the bones? Some were cast to the Lyons, to the Beares, and to the Tygers, to be deuoured: Some were couered with Beasts skinnes, to be torne in peeces of Wolues and Dogs: Some were burned quicke: some were broyled vpon gryd-yrons: Some were crucified: Some had their bodies dropped on with burning pitche and boyling lead: Some were drawne vpon the Pauement of the streets: Some were dashed against the stones: Some were tumbled downe headlong from high places, and into Riuers: Some they smothered with smoake proceeding

ceeding from a ſmall fire: Some had their intrayles pierced with ſharpe ſtakes: Some were throwne into Lyme-Killes: Some were ſlain with the ſtripes of ſtaues and Lead: Some had ſharp reedes thruſt betweene their nailes and their fleſh: Some had red burning plates put vnder their arme-pits: Some were ſcorched quicke, and then ſprinckled with Vinegar or powdered with Salt: Some were ſet vp quicke vpon forkes, and ſuffered to dye of hunger and thirſt. And thoſe that could eſcape into the Deſarts and Mountaines, eyther they dyed of hunger, or of thirſt, or of colde, or they were deuoured of wilde Beaſts, or ſlaine of theeues, or carryed away ſlaues to the Barbarians. Now, although theſe examples ought to ſuffice, to make vs vnderſtand what the condition of the Church hath alwayes beene, and ſo conſequently, of the Children of GOD: wee will yet notwithſtanding, ſet forth ſome particular examples of thoſe that haue beene the moſt excellent Seruants and Children of GOD. *Abell* hauing offered

Examples of particular members of the Church, afflicted in the time of the olde Teſtament.

vnto God a more excellent ſacrifice then *Caine*, and ſo receiuing the teſtimonie that hee was iuſt, was miſchieuouſly and traiterouſly murthered by his Brother. Among the Patriarches, let vs conſider the afflictions of *Iacob*, beloued of God: After hee had beene long time in feare of the threatnings of his Brother *Eſau*, at the laſt hee was conſtrayned to forſake his Fathers houſe: Being with *Laban* his Vnckle, hee ſerued him the ſpace of twenty yeeres, feeding his Flockes, enduring the colde of the night, and the heate of the day: In the meane time hee receiued ſo many iniuries at the hands of his Vnckle, that hee reſolued with his Wiues, the Daughters of *Laban*, to ſteale away from him, and to depart without bidding him farewell. Hee being thus (as it were) fled, hee was purſued of *Laban*, prouoked to anger, and determining to vſe him violently, if God (as himſelfe confeſſeth,) had not forbidden him. Hauing eſcaped his hand, hee fell into a new and horrible feare; for the comming and meeting

Gen. 4.
Mal. 1. 2.
Gen. 28.
Gen. 31.
Gen. 32.

of

of his Brother *Eſau*, fearing (as he ſheweth by the prayer which hee made to God) leaſt hee would ſlay both him, his Wiues and Children. Gen. 35. 22

His eldeſt ſonne committed adultery, and that not with a ſtrange woman, but with his Fathers owne Concubine. His Daughter is ruiſhed and defiled. Gen. 34.

His Children prophane Circumciſion, the ſacred ſeale of the couenant of God, making it to ſerue to murther, as they did all the Inhabitants of *Sichem*, who asked nothing of them but friendſhip. Gen. 35.

By this crueltie more then barbarous, they expoſed their Father, themſelues, and all their houſe, to manifeſt danger of vtter rooting out by their neighbours, if God had not held them backe.

His owne children hauing ſolde their Brother *Ioſeph*, they made their Father beleeue that hee was deuoured of wilde Beaſts. Gen. 37.

Being preſſed with famine, hee ſent his ſonnes into *Ægipt*, to get Corne: whereby *Simeon* being kept priſoner, hee vnderſtood that there was no hope of his deliuery, but in ſending his yongeſt ſonne *Beniamin*, Gen. 42.

which

which was, as it were, to take away his Soule. What manner of life then is this of the good Patriarch, but continuall anguiſhes and afflictions, as himſelfe con-
Gen. 47. 9. feſſeth, ſaying vnto *Pharaoh*, that the dayes of his Pilgrimage were few and euill.

Among the Prophets, let vs take *Moſes*, to whom God ſhewed himſelfe more
Exod. 2. familiarly. When hee was a little Infant, hee was put forth and abandoned vnto death: being after come to the age of forty yeeres, and feeling that God had ordayned him to deliuer his people of
Acts 7. 25. *Iſraell*, hee beganne to exerciſe his voca-
Exod. 2. tion in ſlaying the *Ægiptian*: whereupon he was conſtrayned to forſake the Court of *Pharaoh*, and to flye. And withdrawing himſelfe into the Land of *Madian*, hee ſerued *Iethro*, feeding his ſheepe the ſpace of fortie yeeres. Hee, I ſay, that was taken for the ſonne of *Pharaohs* Daughter, that might haue inioyed the riches and pleaſures of *Ægipt*. Being after returned into *Ægipt* by the Commandement of GOD, to deliuer the people

people of *Israel*, incontinently so soone as he began to exercise his charge in speaking to *Pharaoh*, the *Israelites* being more afflicted than before, tooke occasion to murmur against him. Hauing conducted the people to the Red Sea, againe they rose against him with dangerous complaints. And finally, hauing retired themselues into the desart, he was in continuall trouble, anguish and torment, for the plaints and murmuring of the people, for the enuie of his owne brother and sister: but aboue all, for the vengeances that God executed vpon his people, and specially for their sins, as when they made the golden calfe. And this hauing continued the space of forty yeeres, at the last he dyed in the desart without entring into the land of promise. Wee may to this purpose set downe many other notable examples, as of *Iob*, *Dauid*, and others. But as euery one may note their great and sundry afflictions by the reading of the Sacred Hystories, so it shall suffice to set foorth this which the Apostle writeth

Exod. 14.1

Numb. 12.

Exo. 32.19

Deu. 34.

to

Heb. 11. 35 to the *Hebrewes*, ſpeaking of diuers of the faithfull, and ſeruants of GOD: *Some* (ſaith hee) *were racked, and would not bee deliuered, to the end that they might obtaine a better reſurrection. Other were tryed with mockings and ſtripes: yea and by bands and impriſonment. They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the Sword, they wandered vp and downe in ſheepes skinnes, and in Goates skinnes, being deſtitute, afflicted and tormented; of whom, the world was not worthie, wandring in Deſarts and in Mountaines, and in deepe pits and caues of the earth.* As touching the examples of the Children and ſeruants of God; which haue beene ſince the comming of CHRIST in the fleſh, hee alone may and ought to ſuffice, for as much as wee muſt bee faſhioned like to his Image, and follow his ſteps.

Examples of the children and ſeruãts of God afflicted vnder the new Teſtament.

Now, this Prince of glory making his entrance into this world, created and maintained by him, found no place in the Inne; it pleaſed him to be borne in

in a Stable, and to bee laid in a maun- Luke 2.
ger, in ſtead of a cradle. By and by after, *Herod* ſought to ſlay him: for the which cauſe hee was carried into *Ægypt* by Mat. 2.
Ioſeph and *Marie*. And what pouer-
tie (trow yee) endured hee there? Is hee
returned into *Iudea*? there hee paſſed Mark 6.3.
his life vntill he was thirty yeeres old,
in the abiect and baſe eſtate of a Car-
penter: Did he begin his charge? after he Math. 4.
had faſted forty daies and forty nights,
he was hungry, and had not whereof to
eate in the Deſart. During theſe forty
dayes and forty nights, he was aſſailed of
Sathan and tempted, and finally, endured
thoſe three mighty aſſaults recited of
the Euangeliſts. He ſuffered pouerty, not Luk. 9.58.
hauing one pillow to reſt his head on,
and liued by almes.

Hee was violently preſſed with in- Luke 8.3.
iuries, beeing called Glutton, Drun-
kard, Deceiuer, and one poſſeſſed
with Diuells. Hee was carried violent- Mat. 11.39
lie to the toppe of a mountaine to
throw him downe headlong. Hee was
betrayed of one of his owne Apoſtles: Mat. 27.63

He

Ioh.7.20. Luk.4.29. Mat.26. & 27. He was taken priſoner, ſpet on, buffeted, Beaten, Mocked, Scourged, crowned with Thornes. Hee was condemned to die, and hanged vpon a Croſſe betweene two Theeues. And beſides theſe perſecutions and outward torments, what anguiſhes did hee feele, when hee ſweat Blood and Water for diſtreſſe and feare? When hee caſt his face vpon the earth, and when hee cryed on the Croſſe, *My God, my God, why haſt thou forſaken mee?* Let vs adde Act 9.16. to this example, that of Saint *Paul*, that veſſell of Election. When hee was conuerted, Ieſus Chriſt ſaid vnto him, that hee would ſhew him what hee ſhould ſuffer for his name. And ſo it came to paſſe, as he himſelfe doth briefly recite, making compariſon of his owne perſon, with ſome of the falſe Apoſtles: Are 2 Cor.11. 23. they the Miniſters of Chriſt? *I am aboue them, in trauailes more abundant, in ſtripes more than they, in priſon more, in deaths often. Of the Iewes I haue receiued* (ſaith he) *fiue times forty ſtripes ſauing one, I haue beene three times beaten with rods,*

once

once I was ſtoned, three times I haue ſuffered ſhipwracke: night and day haue I beene in the deepe Sea, in iourneyes often, in perils of flonds, in perils of Theeues, in perils of mine owne Nation, in perils of the Gentiles, in perils in the Citie, in perils in the Deſarts, in perils in the Sea, in perils among falſe Brethren, in Labour and Trauaile, in Watching often, in Hunger and in Thirſt, in Faſting often, in Colde and Nakedneſſe: beſides the things that happen to mee without, there is that which combreth mee euery day, euen the care that I haue of all the Churches.

Now let vs apply theſe examples to our purpoſe.

When the Church is perſecuted, and the members thereof afflicted, the fleſh calleth in doubt, whether we be the true Church and Children of God or no. But what afflictions indure we, that the moſt excellent Seruants and Children of GOD hath not ſuffered before vs, as it appeareth by the examples here before alledged? And where is it that we finde, that troubles and the croſſe are markes of

The vſe of the afflictions of the Church and of the members thereof.

of the falſe Church, and of the Children of the world, and not rather the contrary, as it hath beene ſhewed aboue? The people of Iſraell being ſo grieuouſly afflicted in the Captiuitie of Babylon, and that for their ſinnes, God by
Eſay 41. 8. & 42. 25. *Eſay* calleth them his well-beloued ones, and his Elect: and proteſteth that hee can leſſe forget them, then the Mother her Childe: and that hee had them grauen in his hands, hauing them alwayes before his eyes. And ſpeaking of them
Ezec. 11. 15 to *Ezechiel*, hee ſaith: *Thy Brethren, thy Brethren, the men of thy Kindred.* Hee contenteth not himſelfe to call them once his Brethren, but doubleth the word, ſaying; *Thy Brethren, thy Brethren:* and addeth, *Men of thy Kindred*, that hee ſhould not thinke, becauſe they were in this miſerable condition, that they were caſt off of GOD, but that hee ſhould acknowledge them for his Brethren. In like manner, the
Pſal. 79. 2. holy Ghoſt ſpeaking of thoſe that were murthered, and caſt to wilde Beaſts, calleth them the Seruants of God, and his

his faithfull ones. The Apoſtle to the *Hebrewes*, ſpeaking of the Faithfull which were tormented and afflicted after ſundry manners, and cruelly put to death, ſaith: That the world was not worthy of them. It is as if he ſhould ſay, that they being the well-beloued children of God, and brethren of Ieſus Chriſt, the world full of abhominable people, was not worthy that they ſhould be conuerſant, and be any more among them. And ſo far off was it, that *S. Paul* entred into doubt of himſelfe for his troubles, that contrariwiſe he alledged them to proue that hee was a more excellent ſeruant of Chriſt then the others, hauing endured more then they all. And if this ſentence pronounced by the Father touching Ieſus Chriſt, *This is my well-beloued Son in whom I am well pleaſed*, be true, euen then when he ſweat bloud and water for diſtreſſe, and then when hee thought hee was forſaken of God, ſo as being in this hell, hee continued ſtill the dearely beloued Sonne of GOD: what occaſion haue we then, when wee are afflicted with our Head,

Heb. 11. 38

2 Cor. 11. 23.

Mat. 17. 5.

Luke 9. 31.

to doubt of our adoption ? Let vs ſet before vs the great number of faithfull which were before the throne, and in the preſence of the Lambe, cloathed with long white robes, holding Palmes of victory in their hands : and let vs vnderſtand by the teſtimony of the holie Ghoſt, who they bee. Theſe are they
Reu.7.9. (ſaith he) which are come from great tribulation, and haue waſhed their long robes, and haue made them white in the blood of the Lambe. Therefore are they before the Throne of God, and ſerue him day and night in his Temple. And he which ſitteth vpon the Throne will ouerſhadow them; they ſhall neither haue Thirſt nor Hunger, and the Sun ſhall beat vpon them no more, neither any heat: for the Lambe which is in the midſt of the Throne ſhall gouerne them, and leade them to the fountaines of liuing waters, and God ſhall wipe away all teares from their eies. When
1 Pet.5.9. *S.Peter* exhorteth his Diſciples to conſtancy, ſaying: That they know well, that the ſame afflictions were accompliſhed

in

in the company of their brethren, which were in the World. And when Ieſus Chriſt ſaid to his Apoſtles, *Yee are happie when you ſuffer iniuries and reproaches, for ſo haue they perſecuted the Prophets which were before you*. The intention neither of Chriſt, nor of Saint *Peter*, was to ſet before them the comfort of miſerable perſons, as it is ſayde, to haue companions in their miſeries, but rather to ſhew them, that the afflictions which they endured, were proper to the Seruants and Children of God, and that therefore they ought to comfort themſelues, beeing honoured with the Liuerie of their owne brethren, and members of Chriſt, yea, the moſt excellent ſeruants of God, as the Prophets were. And indeede, ſeeing thoſe whom God had foreknowne, thoſe hee hath Predeſtinate, to bee faſhioned like vnto the Image of Chriſt: Let vs not doubt (for ſo Saint *Paul* ſaith) that it is a true ſaying, that if we die with him, wee ſhall liue alſo with him: and if we ſuffer with him, wee ſhall alſo raigne with him. Let

Mat. 5. 12.

Rom. 8. 28

2 Tim. 2. 1

vs remember the ſaying of Chriſt to his
Ioh.15.20 Apoſtles : *The Seruant is not aboue his Maſter : If they haue perſecuted me, they*
Ioh.15.18 *will alſo perſecute you : If the world hate you, know that they haue hated mee before you*. And this ſhould bee a thing monſtrous to ſee, vnder a head crowned with thornes, members handled delicately. Shall we doubt then of our adoption, being called vnto the ſame condition which the well-beloued Sonne of God tooke vpon him, going to the enioying of his glory ? Will we refuſe to follow him, aſcending vp by the Croſſe into his
1 Pet.2.21 kingdome? He hath ſuffred (ſaith S. *Peter*) leauing vs an example that wee ſhould follow his ſteps. Let vs not then thinke
1 Pet.4.12 it ſtrange, as he ſaith in another place, when wee are as in a Furnace, for our try-
8. all, as if an vnwonted thing had come vnto vs. But rather, in as much as we communicate with the afflictions of Chriſt; Let vs reioyce, that when his glory ſhall appeare, we alſo may reioyce with gladnes.

Now let vs vnderſtand how he addeth, that ſuffering iniury for Chriſts ſake, wee

are

are happy: for as much as the Spirit of God, which is the ſpirit of glory, reſteth in vs, and the feeling which we haue, cauſeth vs to glorifie him, although of the blind world he is euill ſpoken of; Seeing then the heauenly Father hath vouchſafed vs ſuch loue, that wee are called the ſonnes of God, though the world perſecute vs, becauſe it knoweth neither the Father nor vs: Let vs ſay boldly with S. *Iohn*, we are now the children of God: And although it doth not yet apeare what we ſhall be, yet we know (as alſo he addeth) that when Chriſt ſhall appeare, we ſhall be like vnto him, for wee ſhall ſee him as he is. Let vs be contented to be dead in this world, & to haue our life hid with Chriſt in God, beeing aſſured that when Chriſt our life ſhall appeare, wee ſhall alſo appeare in glory. If the Diuell will gather of our afflictions, that we are not the children of God; let vs ſay boldly, that hee is a lyar, or let him firſt plucke out of the ranke of God his Children, the Martyrs, the Apoſtles, the Prophets, and other of the beſt and moſt approued

1 Ioh. 3. 1.

Col. 3 3.

children and ſeruants of God, which haue beene afflicted as wel as we, and more then we: euen the holy Virgin, and Chriſt himſelfe. But rather ſeeing that we beare their liuerie, let vs acknowledge our ſelues the children of God with them, and let vs ſay (with a holy reſolution) with S. *Paul*, that

Rom. 8, 38 *There is neyther death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, which can ſeperate vs from the loue of God, which he beareth vs in Ieſus Chriſt our Lord.*

That the faithfull haue the common afflictions of the Children of Adam, *becauſe of the excellent fruits of them, teſtimonies of their adoption, and of the loue of God toward them.*

CHAP. IX.

TO be yet better confirmed in this truth, let vs now conſider, how the afflictions themſelues, euen thoſe that are common to the children of

of *Adam*, ſerue for our profit and ſaluation.

1 *Fruit. To awake vs out of our ſinnes.*

Firſt, for as much as the reliques of ſinne abide ſtill, euen in the moſt perfect in this life, which maketh them hardened in their faults, and inclined to offend God, wee haue neede of helpes, to be waken, to be humbled, and drawne from our ſinnes, to keepe vs in the time to come, and ſo to diſpoſe vs to a perfect obedience, holy and acceptable vnto God: And to this end tend the afflictions of the Children of God, which for this cauſe are called chaſtiſements, corrections and medicines of our ſoules.

Gen. 42. 21

The children of *Iacob* hauing committed a deteſtable crime in ſelling their brother *Ioſeph*, yet they neuer thought of it, vntill that being in *Ægipt*, preſſed with reproches and impriſonment, they called to minde their ſinne, ſaying one to the other, *Surely, wee haue ſinned againſt our brother, for wee ſaw the anguiſh of his ſoule, when he beſought vs, and we would not heare him, and therefore is this trouble happned vnto vs.*

2 Chro. 33. *Manasses* King of *Iuda*, hauing set vp Idolatry againe, persecuted those that would purely serue the Lord, so as *Ierusalem* was full of bloud, and hauing shut his eares to the admonitions of the Lord, at the last was taken by the Army of the King of the *Assyrians*, bound with manacles, fettered in chaines, and carryed prisoner into *Babylon*: then, being in affliction, hee was exceedingly humbled before God, hee prayed to the Lord, and was heard, and carryed back vnto *Ierusalem*. Then hee pulled downe all Idolatry, reformed the seruice of God, and commanded *Iuda* to serue the Lord, the God of Israell. Yea, the poore Pagan Mari-

Ion. 1, 7. ners, of whom the History of *Ionas* maketh mention, seeing the continuance of the Tempest, concluded to cast Lots, to know who was the cause of this affliction; and God making it to appeare that it was the sinne of *Ionas*, thereof is come a common Prouerbe in a dangerous tempest, that there is some *Ionas* in the ship.

And this proceedeth of a feeling, and appre-

apprehenſion of the prouidence and Iuſtice of God: this little ſparke yet ſtill remayning in man of the Image of God, whereby we thinke that it is he that afflicteth, that he is iuſt, and doth nothing but iuſtly, and ſo, that afflictions are corrections of our ſinnes. Therefore *Ieremy* iuſtly reproueth the blockiſhneſſe of the people of Iſraell in this, that being afflicted no man ſaid, *What haue I done?* Ier. 8. 6.

See now, why God to make vs more liuely feele his iudgements, and to the intent to wake vs vp, and to conuert vs vnto him, ſendeth vs oftentimes afflictions, which after a ſort anſwere, and haue ſome conformitie to our ſinnes. As for example, *Ezechias* King of *Iuda*, ſinned by ambition or vaine confidence, in ſhewing all his Treaſures to the Embaſſadours of the King of *Babell*: and God tolde him by the Prophet *Eſay*, that all his Treaſures ſhould be tranſported into *Babell*. *Dauid* offended GOD, in committing Adulterie, and putting to death *Vriah*, and GOD chaſtiſed him in this, that *Ammon* his ſonne Eſay 39. 2 Sam. 11. 2 Sam. 13.

2 Sam. 26. ſonne defiled his ſiſter *Thamar*; and that
22. *Ammon* was ſlaine by his brother *Abſo-*
2 Sam. 12. 11. *lom*, that *Abſolom* lay publikely with his Fathers Concubines, according to that
2 Sam. 12. 10. which God had ſaid vnto him; *Thou haſt done it in ſecret, and I will doe it in the ſight of all the people.* The Childe borne in adulterie dyed, and he was threatned, that the ſword ſhould not depart from his houſe.

2 *Fruit, Amendment of life: and firſt, in workes.*

Now as the afflictions bring vs to the feeling of our ſinnes, to wake vs vp, and to humble vs; ſo thereof riſeth the reſolutions and proteſtations to fall into them no more, but to amend them. And this is it that is ſeene in thoſe that by tempeſts of Sea, or ſome grieuous diſeaſe are in manifeſt danger of death: they examine their Conſciences, their ſinnes and infirmities then come before them: they aske pardon, and make proteſtations to liue better in time to come. The ſame alſo wee ſee in Children that are beaten of their Fathers. This is it
Heb. 12. 11. which the Apoſtle to the *Hebrewes* teacheth vs, ſaying, that no chaſtiſement for the time ſeemeth pleaſant, but grieuous:

but

but after, it bringeth the peaceable fruits of righteousnesse. And before hee had said: That God chastiseth vs for our profit, that wee might be partakers of his holinesse. The goodnesse of God (saith Saint *Augustine*) is angry with his children in this world, that hee may not be angry with them in the life to come: and by his mercy he vseth some temporall seuerity, to exempt them from euerlasting vengeance. According vnto this, S. *Bernard* made this prayer vnto God; Lord, burne and cut me in this temporall life, that thou maist bee mercifull to me in the life that is euerlasting. And it is the same that S. *Paul* teacheth, saying: When we are iudged and afflicted, wee are nurtered of the Lord, that we might not bee condemned with the World. And to this purpose *Dauid* protesteth, that before hee was afflicted hee went wrong: but now (saith hee) I keepe thy commandements. Againe, It was good for me that I was afflicted, that I might keepe thy statutes. Medicines are giuen either to heale diseases, or to preuent them,

Prosper. in sen. ex Aug. 5.

1 Cor. 11 32.

Ps. 119. 67

them, and therefore are very requiſit for the health and life of man. Now what be theſe afflictions, but Medicines of our ſoules? as alſo Saint *Auguſtine* ſaith; This which thou ſo lamenteſt, is thy medicine, and not thy Puniſhment. As in a houſe where there are many Children, the rod is neceſſary: and as in a City ſubiect to diuers diſeaſes, and where there is an euill ayre, Phyſitions are needfull: ſo in the houſe of God, where there are many Children enclined to euill, the rod is many times more neceſſary then bread: and in ſuch an Hoſpitall full of Diſeaſes and ſores, as the Church is, (for out of it they are dead) it is a great fault if there be not Phyſitions and Surgeons to heale the corruptions of our ſoules, and to keep vs from offending God, and from falling into death. Many accuſtomed to delicate meats, haue their mouths out of taſt; and after falling ſicke, they take bitter drinkes to recouer againe the health of their bodies: let vs cheerfully do the ſame for the health of our Soules. And indeede, behold the difference betweene a mad man,

man, and one that is ſicke of a corporall diſeaſe; The mad man is angry with the Phyſition, chaſeth him away, and throweth away the Medicine: but the other ſendeth for a Phyſition, taketh drinke at his hand, thanketh him, yea and giueth him a reward: So when God the ſoueraigne Phyſition of our Soules, viſiteth vs, and giueth vs wholeſome medicines, let vs not bee like mad men reiecting the hand of God, but receiuing the Medicine, let vs giue him thankes, and bleſſe him, after the example of *Iob*.

3 *In words and affection of heart.*

Furthermore, howſoeuer the goods and other commodities of this life ought to be helpes to lift vp our hearts to the ſpring from whence they come, that is, to the goodnes and power of God to praiſe him: our corruption and affection to the World doth turne them quite contrary to thornes and hinderances, ſo as God oftentimes cutteth them off, or taketh them away, or mingleth them with afflictions, to turne vs from euill, to draw vs vnto him, and the better to diſpoſe vs

to

to his ſeruice. Experience ſhewes, that in bankets & feaſts men talke of the world: but where ſickneſſe, death, and burialls are, they talke of euerlaſting life. It is alſo ſeene that riches lift vs vp in pride and inſolency, and that pouerty bringeth vs downe and humbleth vs: that in proſperity we triumph, and feele not the force of the ſpirituall inſtructions and teachings: but being afflicted with ſickneſſe or any other way, then we are godly people, we confeſſe that all fleſh is but graſſe, and that wee haue heere no abiding City.

To be ſhort, our infirmities tending vnto death, make vs to lift vp our vnderſtanding and affections to a better life. Then God who is good, and doing well vnto men, who taketh not pleaſure in our euills, afflicteth vs not, but to make vs the better, and to ſanctifie vs in his obedience purifying our affections, and by the ſorrowes of troubles maketh vs to abhorre our corruptions, the very cauſe of them. He doth as the good keeper of a vine, who cutteth his vine, that it may beare more

Iohn 15.

more and better fruit, not ſuffering it to grow wilde, in leauing too many boughs on it. And as wee cut the wings of Hens and other Birds, that they ſhould not flye away and be loſt: God cutteth off from vs the commodities of the fleſh, to keepe vs downe, that wee lift not vp and deſtroy our ſelues with vaine confidence and pride. We ſee alſo that the corne ſhut within the chaffe, commeth not forth, if the eare be not beaten: and that it tarryeth ſtill in the chaffe if it be not fanned. The like hapneth to the children of God, if they be not beaten and fanned by tribulations, to be ſeparated from the chaffe of the world, and thē pleaſures and impediments that be in it.

The Prophet *Oſeas* when hee would ſhew how God would turne away his people from following Idolatry, *I will hedge* (ſaith hee) *thy way with thornes*: wherein he giueth vs to vnderſtand, that as the beaſts that goe by the way and ſee on the ſide of them fayre fields, aſſaying to goe to them, and running vpon the hedges of thornes, if they feele the ſharpe Hoſ. 2. 6.

prickes,

prickes, they goe backe and returne into the way: So, when the children of God goe out of the right way to heauen, to goe to the fields of this world and of the flesh, God maketh them to come vpon the thornes of affliction, to the end that by their prickings they may turne backe againe. When a mother willing to weane her child, shall say vnto him night & day, my childe, it is time to weane thee, thou art growne great enough, and I am with childe, my milke is corrupt, it will make thee sicke; yet he is so fond of the breast, that he cannot forsake it: but if the Mother put Worm-wood or Mustard vpon the breast, the childe, sucking it & feeling the bitternesse, he quite forsaketh it, without sucking any more. Euen so, though the Preachers preach vnto vs, and exhort vs to forsake the corrupt milke of the world and of the flesh, yet we seeme deafe still, and are alwaies backward vntill God put vpon these cursed teates the mustard and wormwood of afflictions to wean vs.

We haue also of our owne nature, too much confidence in our selues, and in humane

humane meanes, ſo as we know not what it is to hope in God againſt hope, and to truſt to him without gage in the hand. So the riches, eſtates, traffiques, the leaning vpon men, on the husband to the Wife, on the Father to the Children, on the good Prince to the Subiects, are vnto vs as vayles, that keepe downe our ſight vpon the earth, and as ſtaues for vs to leane vpon. Now, our God taking away theſe vayles and carnall leaning ſtockes, maketh vs feele the weakeneſſe of our Faith, to humble vs, and to conſtraine vs to looke vnto him with a pure eye, to cleaue vnto him alone, and wholy to depend vpon him, According to that Saint *Paul* ſaith, that hee had receiued the ſentence of death in himſelfe, that he might haue no confidence in the fleſh, but in him that rayſeth vp againe the dead. This is it alſo which Saint *Peter* teacheth by the ſimilitude which hee propoſeth in the firſt Chapter of his firſt Epiſtle and the ſeauenth Verſe, comparing the afflictions to fire, and faith to the Gold; for as Gold is put into the fining

3 *Inconſidence.*

2 Cor. 1. 9

pot and furnace, not to consume it, but to try and purifie it: so our Faith is tryed and purified in the fire of Tribulation. For as it hapneth to him that is quiet and at ease, that he falleth soone asleepe, and hauing an Apple, or any other thing in his hand, it falleth, or is easily taken from him: so the ease of the flesh, bringeth vs asleepe in the world, and causeth vs to leese the spirituall good things, and to suffer them to fall to the ground. On the contrary side, the more one forceth to take away a staffe which I holde in my hand while I am awake, so much the faster I shut it in, and hold it the harder, that it may not be taken away from mee. Euen so, the more the Diuell endeuoureth to take Faith from vs by tribulations, so much the more doe we meditate on the promises of God to hold it fast: and the more he thrusteth at vs to ouercome vs, so much the more strongly wee leane vpon the staffe of Faith, to ouercome his assaults.

4 *In Inuocation and Prayers.*

From hence also proceedeth this excellent fruit of Inuocation on the name

of

of God. And ſurely, in the time of proſperitie, when we are at our eaſe, we pray not ordinarily, but of cuſtome, and for faſhion, but being preſſed with neceſſitie, being aſſailed on all ſides, finding no comfort on the earth, and feeling that we periſh if God doe not ſtrengthen, aide, and deliuer vs: Then it is, that with all our hearts we cry vnto the Lord, that we proteſt that hee is our Father and Sauiour, and that our truſt is in him: as the feeling of our diſeaſes is it that maketh vs runne to the Phyſitian.

The Hiſtory of the Booke of *Iudges* ſheweth by many examples, that the people of Iſraell being in peace, grew corrupt, but after being afflicted, they had recourſe vnto God, asking of him deliuerance. When God ſlew them (ſaith *Dauid*) then they ſought him, and turned themſelues, and roſe early in the morning to ſeeke after God, and then they remembred that God was their Rocke, and that the high and mighty God was their Redeemer. I vvill goe (ſaith the Lord by his Prophet *Oſee*) and returne

Pſal. 18. 34

Oſee 5. 15 & 7. 1.

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Pſal. 18. 34

Oſee 5. 15 & 7. 1.

to my place, vntill they confeſſe their fault, and ſeeke my face: They ſhall ſeeke me diligently in their trouble, ſaying: Come, let vs returne vnto the Lord, for it is he that hath ſpoiled vs, and he will heale vs: he hath ſtricken vs, and he will
Luk. 15. 11 cure vs. So long as the prodigall Sonne had meanes, he continued in his diſorders: but being brought to extreame pouerty, he remembred his Fathers houſe, and returned vnto him.

5 In Patience, and Hope.

Furthermore, our patience is prooued and augmented by troubles, as Saint *Paul* teacheth: and by the experience of God his aſſiſtance, our Hope groweth, in ſo much as making vs (in the time of need) to feele his goodnes, his power, and his truth, in ſtrengthening and ſuſtaining vs, in aſſaults and conflicts, and in deliuering vs out of our afflictions: hee ſealeth in vs the aſſurance of this his promiſe, that whoſoeuer calleth vpon him
Ioel 2. 32. ſhall be ſaued. And hee that ſhall put his truſt in him, ſhall neuer bee con-
Rom. 10. 1 founded. For this cauſe Saint *Paul* teacheth vs to reioyce in our tribulations: adding

adding, that *tribulation bringeth Patience, and Patience Experience, and Experience Hope.* And Saint *Iames* exhorteth vs to count Temptations for matters of great ioy, for as much as the try-all of our faith ingendreth patience. By the ſame meanes he tryeth our obedience and faſhioneth vs. For when God entertaineth vs in proſperity according to the fleſh, it is eaſie to ſubmit our ſelues to ſo ſweet handling and to frame our ſelues according to his will, with acknowledging of his goodneſſe and loue towards vs. But when he afflicteth vs with ſickneſſe, pouerty, reproach, and other calamities: Then to feele that he loueth vs, to like this handling, ſubiect our ſelues to this his will: herein conſiſteth true obedience. Then he afflicteth vs, to trie and to faſhion vs in this obedience, in as much as working in vs his Children, by his Spirit, hee maketh vs to commit our ſelues to his gouernement, to depend vpon him, and to ſuffer our ſelues to bee guided by his hand, offering our ſelues, as a liuing Sacrifice,

Ro. 10.11. Rom. 5.3. Iam. 1.2.

6 Inobedience, becauſe he that afflicteth vs, is firſt our Creator.

Rom. 12.1

holy and acceptable vnto God, conſidering that it is reaſonable, that wee being his by right of Creation and Redemption, hee may diſpoſe of vs as it pleaſeth him. And herein there are two things to be conſidered. Firſt, in as much as hee is our Creator, we ought to practiſe
Pſal.30.10 that which *Dauid* ſaith: *Lord, I haue held my peace, and haue not opened my mouth, becauſe it is thou that haſt done it*: Shewing thereby, that whether hee tye vs to our bed by ſickneſſe, or bring vs to pouertie, or driuing vs from place to place, hee bring vs to many diſcommodities, or euen make vs to languiſh in priſon, or paſſe through the ſword, or fire, wee muſt thinke and ſay; Lord, I hold my peace, and vvill not murmure againſt thee: but render thee obedience, becauſe it is thou that haſt done it: for thou haſt all authoritie ouer me, in as much as I am thy Creature. And indeede, if after the ſimilitude of a Potter, who is able to make of the ſelfe-ſame lump of earth, ſome veſſels of honour, and others of diſhonour, Saint *Paul* ſheweth

ſheweth that GOD hath authoritie to chuſe ſome to ſaluation, and to reiect others; ſo, as they that are reiected to be damned eternally, haue no cauſe to replie or murmure: how much more ought wee to hold our peace, and obey, when hee diſpoſeth that wee ſhall be afflicted but for a little time, and that in the body onely? But that in this obedience wee may feele indeede that wee are happy, wee muſt marke another poynt: that he which doth afflict vs, is not onely our Creator, but alſo our Redeemer: not onely God, but alſo our God and Father. And that ſame aſſureth vs, that according to the loue that hee beareth vs, and according to his infinite Wiſedome, he will diſpoſe nothing of vs, which ſhall not be to his glory, and to our benefit and ſaluation. Rom. 9. 20.

2 Becauſe he is our Father and Redeemer.

It is well knowne, that Fathers and Mothers take no pleaſure to afflict their Children, and to make them to vveepe. And although they haue power to beate them, to appoint them their dyet, and to put them abroad, eyther to ſchoole, or to

ſerue ſome other, yet when they doe this, men doe not onely confeſſe that they haue authoritie ſo to doe: but alſo euery one beleeueth that it is for the benefit of the Children, whoſe dutie alſo it is to like well of it, and to render vnto them willing obedience. Now, properly God onely is our Father, as Ieſus
Mat. 23. 9. Chriſt ſaith: *Call yee no Man Father vpon the Earth: yee haue but one Father which is in Heauen.* What iniurie then doe wee to this onely Father, that wee being afflicted by his hand, after what manner ſo euer, doe not ſanctifie his Name, conforming our ſelues to his holy will, thinking and confeſſing, that all proceedeth from his goodneſſe and loue, to his glory, and our benefit and ſaluation? See how in the Schoole of affliction, wee learne what it is, properly to obey GOD: and that is very
Heb. 5. 8 neceſſary for vs. For, if Ieſus Chriſt being the Sonne, notwithſtanding learned Obedience by the things vvhich hee ſuffered: how much more had wee neede to learne to ſubmit our hearts

and

and our neckes by afflictions, to the guiding of our God, as Children yeelding themſelues peaceably to the gouernement of their Father, ſaying with *Iob*; *The Lord hath giuen, the Lord hath taken, his name be bleſſed.* And with *Dauid*, perſecuted of *Abſolom*? *If God ſay to me, thou pleaſeſt me not, behold, I am here, let him doe vnto mee whatſoeuer pleaſeth him.* And being ready to ſacrifice our owne Children with our owne hands vnto God, when he ſhall command vs, as *Abraham* did in olde time.

Iob 1. 21. 2 Sam. 15. 26. Genes. 22.

To be ſhort, in following God, (as the olde Prouerbe is,) in what condition or eſtate ſoeuer it ſhall pleaſe him to call vs. If then affliction ſerue to awake vs out of ſinne, to humble vs, to correct the infinite corruptions that are in vs, to pull vs from the World, to cleaue vnto God, and to draw our hearts from the Earth, to lift them vp to Heauen, to faſhion vs in the obedience of GOD, to giue vs increaſe in Patience and Faith. To be ſhort, to make vs ſo much the more feruently to pray vnto God;

Sen. de vita beat. cap. 15.

God; it reſteth that wee conclude, that indeede they proceede from the loue of God towards vs, and of the care that hee hath of our ſaluation; and ſo that, in afflicting vs he ſheweth himſelfe indeede our Father, as the Apoſtle to the *Hebrewes* doth alſo teach vs ſaying; That God chaſtiſeth thoſe whom hee loueth, and correcteth euery Childe whom he receiueth: *If yee endure* (ſaith hee) *chaſtiſement, God offereth himſelfe vnto you, as vnto his children.* For what Childe is it whom the Father doth not chaſtiſe? Then if yee be not vnder chaſtiſement, whereof all are pertakers, yee are Baſtards, and not Sonnes. Rods then are teſtimonies, that hee accounteth vs his lawfull Children and not Baſtards. And nature it ſelfe teacheth it vs. For if wee ſee two Children ſtriue together, and a man comming by, taketh the one of them and beateth him, leauing the other, we will iudge by and by, that this man is the father of him that he did beate, and that the other appertayneth not vnto him. And this is it that S. *Peter* meaneth, ſaying; that *Iudge-*

Heb.12.6.

1 Pet.4.17

ment

ment beginneth at the house of God: shewing that they are his Children and houshold seruants, which are afflicted in this life. The which thing a good ancient Father did thinke, and well expresse, calling his afflictions bitter arrowes, shot from a sweet and amiable hand. Therefore as when wee see the Carpenter strike vvith their hatchets vpon a piece of wood to pare it, or plaine it: and Masons to polish stones vvith the strokes of an hammer, we gather that these are stones and timber, which the Master vvould imploy to some building: Euen so, let vs conclude of our selues, that if God lift vp vpon vs the Hatchets and Hammers of afflictions to polish vs, it is a manifest and sure testimonie, that hee hath chosen vs to put in the building of his Temple. And that so we are his children both well-beloued and happy. But let vs passe to another consideration of singular comfort.

Gregor. Nazian.

of

Of the afflictions for the name of Christ, and of their fruits.

CHAP. X.

TRue it is, that God being iuſt, doth neuer afflict vs vniuſtly, which thing we ought alwaies to thinke and confeſſe, to humble our ſelues, and to giue glory vnto God. Neuertheleſſe God doth not alwaies take occaſion of our ſinnes to puniſh vs, but oftentimes he ſheweth this fauour to his children, to diſpoſe that the cauſe and title of their afflictions ſhould bee honourable, calling them perſecutions and ſufferings for righteouſneſſe ſake, for the Goſpell, for the Church, for the name of our Lord Ieſus Chriſt; and for the loue of God. And this commeth when wee are perſecuted of men, becauſe we will not approue iniquity, or falſe doctrine, nor defile our ſelues with Idola-

Mat. 5.10. Mar. 10 29 Col. 1.24. Mat. 5.11. Rom. 8.35.

What are the afflictions for Christ.

Idolatries and Superſtitions, but ſerue God purely and holily, according to his word. To be ſhort, when we will liue in the feare of God, in Ieſus Chriſt, as S. *Paul* ſpeaketh, who ſpeaking of theſe afflictions ſaith? To you it is giuen of God, not onely to beleeue, but alſo to ſuffer for his name: wherein hee ſheweth, that ſuch afflictions are the gifts of God, proceeding from good will and loue towards vs. And ſee why Ieſus Chriſt ſaid, *Bleſſed are they which are perſecuted for righteouſnes ſake.* Alſo, *Bleſſed are you when men ſhall reuile you, and perſecute you, and ſpeake all manner of euill againſt you, lying of you for my ſake: reioyce ye, and be glad.* Wherevnto Saint *Peter* agreeth, ſaying? *If yee ſuffer wrong for the name of Ieſus Chriſt, yee are happie.*

2 Ti. 3. 12. Phil. 1. 29

They that ſuffer for Chriſt are happie.

1 *By the teſtimonie of the word of God.*

Mat. 5. 10.

1 Pet. 4. 14

Now, if wee haue no other foundation than the onely teſtimony of Ieſus Chriſt, to aſſure vs, that beeing perſecuted for his name, God loueth vs, and will make vs bleſſed, were it not an intollerable impudency for the Diuell, and an incredulity inexcuſable for vs,

to

to call that in doubt, vvhich hee, who is the Truth it ſelfe, doth affirme? Notwithſtanding, to the end that wee may the more liuely feele this Felicitie, then when wee are perſecuted for his Name: let vs conſider the Reaſons which the holy Ghoſt giueth vs. Firſt, when Ieſus Chriſt had ſaid; *Bleſſed are they which ſuffer for righteouſneſſe ſake*: hee addeth as a reaſon: *For theirs is the Kingdome of Heauen.*

2 *For the promiſes.*
1 *Of the kingdome of heauen.*
Mat. 5. 10.

They that through zeale and charitie imploy themſelues to maintaine the innocencie and right of another, and aboue all the Truth of GOD, incurre ordinarily the hatred of the World, lifting vp it ſelfe againſt them to bring them to ruine. But let them comfort themſelues: for what can they leeſe, ſeeing the Kingdome of Heauen is theirs, and cannot be taken from them? Yea, farther, ſeeing theſe perſecutions aſſure them, and prepare them to come thither; Ieſus Chriſt addeth, that wee are bleſſed, and that wee ought to skip for ioy, when any iniury is offered vs, eyther

Mat. 5. 12.

eyther in word or deede, lying on vs for his names ſake. For your reward (ſaith hee) is great in heauen. Note that hee ſaith *in heauen:* for it ſhall be ſpecially in the life to come, that we ſhall receiue it. Yet notwithſtanding, in another place hee promiſeth recompence in this preſent life. For marke what hee ſpeaketh to his Apoſtles: *Verely I ſay vnto you, that there is none that ſhall forſake Houſe, or Brethren, or Siſters, Fathers, Mothers, or Wife, or Children, or Lands, for the loue of mee, and of the Goſpell, which ſhall not now in this world receiue an hundred fold as much Houſes, Brethren, Siſters, Fathers, Mothers, Children, and Lands, with perſecution, and in the world to come life euerlaſting.*

2 *For the reward.*

1 *In this life.* Mar. 10. 29

Now, the purpoſe of Ieſus Chriſt is to teach vs, that when by perſecution it ſhall happen that we ſhall be conſtrayned to forſake Father, Mother, Brothers, Siſters, and Lands, hee will giue vnto vs, in that poore, vile and baſe eſtate, cauſed through perſecution, more ioy, contentment and happineſſe, then if

we

wee had recouered an hundred fathers for one, and an hundred times as much Lands and Poſſeſſions, as was taken from vs. And experience maketh the Faithfull to feele the truth of this promiſe. And we ſhould feele it much more abundantly if the mouth of our Faith were greater. But yet in this weakeneſſe of Faith, doe we not know that the wicked in their abundance are poore, and we in our pouertie are rich? Their couetouſneſſe is inſatiable, and like vnto fire, which the more wood you put on, the greater it is. As for vs, we finde contentment and reſt in the prouidence of God, which neuer forſooke thoſe that put their truſt in him.

1 King. 17 In the time of *Eliah* many had greater ſtore of foode than the Widow of *Sarepta*, vnto whom hee was ſent: but ſhee hauing the bleſſing of the Lord, that the Oyle fayled not in the Cruſe, nor the Flowre in the Barrell, ſhee had more than the richeſt in the Countrie: As hee that hath a Spring of running water in his houſe, may ſay, that hee is more

more assured, and hath more plentie of water, then he that hath it in a Cisterne, and that all broken. Besides this great happinesse that we feele our selues to be the children of God, that being pilgrimes in this world, the end of our voyage is to come to heauen, which also we see open, and Iesus Christ reaching out his hands vnto vs to gather vs into his glory, giueth vs more contentment without comparison, in eating of bread, and drinking of water, then the vnfaithfull haue in all delicates, hauing nothing in their hearts but the world and the earth, and liuing, or rather languishing, in continuall feare to bee sodainely depriued of all that, wherein they set their whole felicity.

This is it which *Dauid* noteth, saying: *A little that the Righteous hath, is more worth, than the great abundance of the Wicked.* Yea, the very ordinarie experience teacheth vs, that GOD prouideth for our Necessities, both more abundantly then euer wee looked for, and also by such meanes Psal. 37. 16.

as we neuer thought, accomplishing in his children persecuted, that which Saint *Paul* saith: That godlinesse hath the promise of this present life, and of the life to come. If then (as it is said) the contented be rich, & that it is not the abounda[n]ce which giueth this contentment, but the feeling that we are the children of a Father that is Almighty, which loueth vs with a loue incomprehensible, in his beloued Sonne, who hath taken vpon him to make vs happy. It must needs follow, that euen in this life wee recouer an hundred times as much as we haue lost through persecution. And who is he that can doubt, if he carefully meditate this sentence of Saint *Paul*? *Hee that hath loued vs so much, as hee gaue his owne and onely Sonne vnto the death for vs, much more shall hee giue vs all other things with him.* And indeede, seeing wee are the Members and Brethren of him, whom God hath appointed the vniuersall Heire of all things, let vs not doubt but that all things are ours.

1 Tim. 4. 8

Rom. 8. 31.

As

As also the goods of the house, appertaineth to Pupils, although the Tutor gouerne it, and giueth it them by portion: and that which is more, hee shall sometimes appoint to euery one his Diet, according to that which by the counsell of the Physition shall be thought fit. And indeed, if wee seeke first the kingdome of God, and his Righteousnesse, let vs not doubt, following the promises of Iesus Christ, but that all other things shall be added. In the meane time, we must especially lift vp our vnderstanding to the reward promised in the life euerlasting. For true it is, that besides this contentment whereof wee haue spoken: God (to shew that it hapneth not for lacke of power to enrich his Children, that pouerty and other afflictions doe often follow and accompany the profession of the Gospel) doth oftentimes dispose, that they which haue forsaken father, mother and their worldly goods, for the name of Iesus Christ, finde afterwards many, which serue them for Fathers and Mothers, and obtaine after greater possessions Mat. 6. 33.

in following the Goſpell, then they had before. Alwayes this is not the purpoſe of Chriſt, to haue vs to reſt vpon ſo bare recompence, as to giue vs goods, which are common to the wicked and the infi-
Col. 3. 24 dels. *S. Paul* propoſeth to the bondſlaues of men, for recompence of their faithfull ſeruice, the inheritance of Heauen. The children then of the houſe of God, ſhould doe themſelues great wrong, to looke for at the hands of a Father, ſo mighty, ſo rich, and ſo liberall, earthly and tranſitory riches, and other commodities of the fleſh. Hee eſteemeth it not agreeable to his greatnes, nor to the anguiſhes and trauailes of thoſe, which haue forſaken father, mother, their goods, and their life for his ſeruice, to giue them things ſo vaine: to the end that they ſhould not ſet their mindes thereon, thinking that their Felicity lay in them. The maſter of an houſe, who keepeth his inheritance for his Sonne, doth not thinke that he doth any thing for him, to cloathe him with the liuery of his Seruants: as alſo, when any one ſhall be receiued for a

Prince

prince into any country, he may well caſt ſome peeces of gold or ſiluer, amongſt the people, to ſhew his liberality, but the honours and dignities are diſtributed among his fauorites. God will not feaſt our bodies with the ſeruice of our ſoules. He is liberall and iuſt, and therefore will recompence ſpirituall conflicts, with ſpirituall crownes, and accept our labours, not according to the vileneſſe of our hearts, but according to the dignity of his greatnes: ſeeing alſo, that hee crowneth not in vs, our workes, but properly his owne. Of one, and the ſelfe-ſame ſeruice, there is one recompence of a King, and another of a Merchant; ſo as when we would content our ſelues with earthly goods, God might anſwer with better reaſon than (in old time) *Alexander* the great, that it were enough in regard of vs that ſhould receiue it, but not in regard of him that ſhould giue it vs. They that know the vanity of worldly things, haue no contentation but in heauenly things: yea, and will ſay with Saint *Auguſtine*, LORD, if thou ſhouldeſt giue *Auguſt.* *Manuel Aug. ab. 3.*

giue mee all that thou haſt created in the world, that ſhould not ſuffice thy Seruant, except thou gaue me thy ſelfe. As alſo he ſaith in another place, All aboundance, which is not my God, is to mee ſcarcitie. Wee muſt then ſet before vs the reward promiſed in the eternall life, wherewith (without all doubt) *Moſes* was liuely touched in his heart, when hee refuſed to be called the Sonne of *Pharaohs* daughter, chooſing rather to be afflicted with the people of God, than to enioy for a ſmall ſeaſon, the pleaſures of ſinne, eſteeming the reproach of Chriſt greater riches than all the treaſures of *Ægipt*. For (ſaith the Apoſtle) he had reſpect to the reward, which alſo he receiued, not in this preſent life, wherein hee was afflicted vntill death, but in heauen, whether hee lifting vp his eyes, feared not the furie of the King, but held faſt, as if he ſaw him, that is inuiſible. The ſame Apoſtle writing to the *Hebrewes* that beleeued, ſheweth very well, that they alſo did vnderſtand this reward. For hee beareth them witneſſe, that they had taken ioyfullie

2 In the life to come.

Heb. 10. 34

ſie the ſpoiling of their goods, knowing, that they had a better riches in heauen, which abideth for euer. Wherein alſo he confirmeth them, adding this exhortation: Then caſt not off your confidence which hath great reward. Now although, as touching our ſelues, we cannot comprehend what their reward ſhall bee, yet ought wee certainly to beleeue it, that it is moſt certaine, becauſe Ieſus Chriſt hath promiſed it; and moſt excellent; ſeeing that S. *Paul* affirmeth, that the ſufferings of this preſent life, are not worthy of the glory to come, which ſhall be reuealed in vs. As alſo he ſaith in another place; *That our tranſitory afflictions which endure but a ſmall time, and are gone in a moment, ſhall bring foorth in vs an eternall waight of glory maruellous excellent.*

The fruit in the life to come, incomprehenſible: firſt for the greatnes. Rom. 8. 18

2 Cor. 4. 17

And to giue ſome taſte in waiting for the full reuelation, and enioying of it, let vs note in this laſt ſentence of S. *Paul*, the compariſon that hee maketh of our afflictions that are ſwift, and paſſing in a moment, and the eternall waight of glory, maruellous excellent, which they

bring forth. For true it is, that our outward man decayeth, as hee ſaid, meaning thereby the loſſe of health, of riches, honors, friendſhips, aliances, and other ſuch aydes, and commodities of this life, and the life it ſelfe: but in the meane time, the inward man is renued euery day, by an happy and excellent change, in goods and honors, that are ſpirituall, heauenly, and eternall. And indeed, what is all that which we ſuffer and looſe here for Ieſus Chriſt, in reſpect of that infinite and incomprehenſible good thing, which wee ſhall recouer in heauen, whereof alſo we haue a feeling in this preſent life? Are we conſtrained to forſake a fleſhly Father? Behold the heauenly Father, which offereth himſelfe at hand, who alone properly is our Father, as is ſaid before. What loſt the man borne blinde being caſt out
Iohn 9. of the Synagogue, and refuſed of the Scribes and Phariſies, when Ieſus Chriſt met him and receiued him? If any ſpoile our worldly goods, God offereth vs the kingdome of heauen. If the earth will not beare vs, the heauens open to receiue

vs.

vs. If the people of the world driue vs away; the Angels offer their presence, acknowledging vs their companions in glory. If men curse vs, those words are but winde; and God in the meane time doth blesse vs, and turneth euen the curses of our enemies into blessings, as *Dauid* speaketh. If we be thrust out of our offices or dignities, Iesus Christ giueth vs things more excellent, making vs Kings & Priests to God his father. If our parents disdaine vs, and will not know vs, Christ is not ashamed to auow vs, and call vs his brethren. If we be depriued of the succession & inheritance of our parents, Christ acknowledgeth vs the heires of God his father, and fellow heires with him. Do any make vs weep for sorrow? Christ presenteth himselfe to wipe away our tears, and to turn our sorrows into perfect ioy. Are we not receiued into any towne to be an inhabitant there? God giueth vs freedome in heauen, to dwell in that heauenly Ierusalem, the streets whereof are paued with fine gold, the walls are made of pretious stones, the gates are pearles, whereof the

2 Sa. 12. 16

Reu. 1. 6.

Heb. 2. 12.

Sonne

Sonne of God is the temple and the ſun. Are we put to death? it is to enter into a better life, full of ioy and glory. And indeed, let vs confeſſe here the wonderfull goodneſſe of God. As he knoweth that we are too much tyed to goods, dignities, and other commodities of the fleſh, that in ſtead of willingly laying vp our Treaſure in heauen, we lay it vp in earth: he ſo diſpoſeth, that we ſhall be perſecuted for his name, and doth therein, as a good and faithfull Tutor, who taking the mony of his pupill, putteth it out to profit, or buieth for him good rents with it. And hereunto tendeth that which *Dauid* ſaith: Thou haſt numbred my fleetings, doe
Pſal. 56. 9. then put my teares in thy bottle, are they not noted in thy regiſter? This beeing true, how much more will hee put the drops of bloud which wee ſhed for his name into his barrell, and in his regiſter the reproches, the flittings, the loſſes of Father, Mother, Lands, and other goods, the impriſonments, the other afflictions, and aboue all, the deaths which wee indure for his ſeruice and glorie? As alſo

it

it is written, *Right deare in the ſight of God is the death of his Saints.* And to what end ſerue theſe regiſters? They ſhall be laid before, not onely the perſecutors, to make them feele ſo much the more horrible iudgement and vengeance: but eſpecially before vs, to make vs feele an incomprehenſible increaſe of glory and of ioy, in ſhewing vs what we haue ſuffered for his name, and in accepting vs before his Angels. But let vs now conſider how afflictions are of ſmall continuance, and paſſing away as in a moment, in reſpect of the waight of the eternal glory which they bring. And firſt let vs ſay boldly, that our troubles are ſhort, becauſe our daies are ſhort; and that the glory is of long continuance, becauſe there ſhall be no end of it. But for the better vnderſtanding of the ſhortnes of our afflictions, we muſt conſider according to the inſtruction of S. *Paul*, the things inuiſible, that are eternall. For in reſpect of them, wee ſhall finde that the viſible things which concerne this life, are temporall, that is to ſay, during a little time. The Patriarch

Pſa. 116.15

2 *Becauſe of the eternitie.*

2 Cor. 4.18

Iacob

Gen.47.9. *Iacob* being demanded of *Pharoh* of his age, he answered, that the yeers of his pilgrimage had bin few and euill. And how were they few, seeing he had liued 130. yeeres? surely in comparison of 8. or 900. yeeres which his forefathers had liued? as also he addeth, that his yeers had not attained to the yeeres of his fathers. How then are not our daies short, not cōming at the most but to 70. or 80. yeers, & that
Psal 90.10 in those that haue the strongest or mightiest bodies, as the Song of *Moses* importeth. God speaking of the captiuity
Esay 54.8. of *Babilon*, which continued 70. yeeres, saith thus: *I haue for a little while as in a moment of mine indignation hid my face from thee*? Now, 70. yeers are they a little time, is that but a moment of indignation? yea, in respect of the comforts and euerlasting happines, which he would communicate to his people: as he addeth; That hee would haue compassion on them with euerlasting mercy. This also is the cause why S. *Iohn* calleth the time fol-
4 Ioh.2,18 lowing, Christs comming in the flesh, the last houre: as if he would diuide the

the continuance of the world into three or foure howres, whereof the laſt ſhould be after this comming of Ieſus Chriſt, vntill the end of the world. So this laſt hour ſhould now haue continued 1587. yeers, and theſe 1587. yeeres ſhould not be yet a whole houre finiſhed. This ſeemeth ſtrange to vs. But let vs ſet before vs two eternities of times: that which was before the foundation of the world, and that is an infinite time (if a man may call that time) and a ſwallowing vp of the vnderſtanding of a man: and the eternity of time which ſhall be after the end of the world: and behold againe an incomprehenſible infinitenes of time. Now let vs conſider the continuance of the World between theſe two eternities. When it ſhall continue 7. 8. or 9000. yeeres, this ſhould not be, in reſpect of theſe two eternities, 2. or 3. houres, no not one houre: it ſhould be yet leſſe then one graine in reſpect of all the ſand in the world: for as touching the ſand the number is finite, but in eternity there is no end. And here vnto tendeth that which S. *Peter* ſaith,

That

1 Pet.3.8. That before God, 1000. yeares, are but as one day, and a day as 1000 yeeres, forasmuch as before the eternity of God, there is no numbring of time; for there is Pſal.90 4. no time at all. According vnto this *Moſes* ſaith, that 1000. yeeres before God are as a day that is paſt. If then 1000. yeeres are but as a day paſt, or anhoure, 60. or 80 are but as one minute of time: ſo the longeſt continuance of our afflictions, ſhould be but one minute; and yet there are ſome that accompliſh not that. And when doe wee begin this minute of tribulations? ſeeing that a great part of our life paſſeth before wee ſuffer any thing for the name of Chriſt; and yet there is ſome intermiſſion in them, if it were but in ſleeping. Then wee doe now ſee how true it is, that Saint *Paul* ſaith, that our afflictions paſſe in a moment. And what is that which this moment of afflictions bringeth vs? *An eternall waight* (ſaith hee) *of Glorie*, as wee haue largely ſhewed here before. And indeede there ſhall be *In the firſt Chapter.* no end ſaith the Angell, of the King-Luk.1.33. dome of Chriſt. And wee are the houſe

of

of *Iacob*, ouer whom he ſhall raigne for euermore. And S. *Paul* ſaith, that being riſen againe, and aſcended into heauen, wee ſhall be with Ieſus Chriſt euerlaſtingly. For whoſoeuer beleeueth in him hath euerlaſting life. If God for the full meaſure of our felicity, ſhall be all in all, when we haue him in vs, who is eternall and immortall, we ſhall enioy a glorious immortality: as alſo S. *Paul* ſaith, That hee hath brought to light, life and immortality, by the Goſpell. To bee ſhort, S. *Matthew* hauing ſet forth vnto vs the laſt iudgement, ſaith; That the Sheepe that ſhall bee at the right hand of Ieſus Chriſt, ſhall goe into euerlaſting life: Euen ſo, when hee promiſeth vs a perfect ioy, hee addeth, that it ſhall neuer be taken from vs. Now what compariſon is there betweene one moment of affliction, and a glory, a life, and a ioy, that ſhall laſt eternally and without end? Then when we thinke that our Croſſe is long and heauy to beare, let vs ſet before vs the excellency and the eternitie of the incomprehenſible glorie, where-

1 Th. 4. 17

Ioh. 3. & 6.

1 Cor. 15. 28.

Mat. 25. 46.

Ioh. 16. 22.

unto

vnto we aſcend by it: Whereof alſo wee feele the earneſt penny and beginnings in our hearts, waiting for the full feeling, & thorow enioying of this felicity, when we ſhall be lifted vp, and put in poſſeſſion of the kingdome of heauen. Now this reward is certaine and aſſured to all thoſe which ſhall ſuffer for the name of Ieſus Chriſt. Such afflictions then are ſeales of the loue of God towards vs, and teſtimonies that he taketh vs into the number of his beſt beloued children, and that he will make vs indeed and euerlaſtingly happy.

Other fruits of the afflictions for the name of Ieſus Chriſt.

CHAP. XI.

1 Fruit, honor to be a Martyr of Chriſt.

BEſides theſe, both excellent and eternall good things, which the ſufferings for the name of Ieſus Chriſt doth bring vs, here is yet the honor that he doth vs, to bring vs forth to be witneſſes of his truth. In regard whereof, although all

all they that preach the Goſpel are called witneſſes of Ieſus Chriſt: yet this title of Martyr or witnes, is after a more particular manner, and by excellency attributed vnto ſuch, as to maintaine the truth of the doctrine of the Goſpell, ſuffer conſtantly perſecution, and eſpecially vnto death. So we read that S. *Paul* gaue to S. *Stephen* this title of honour, calling him the Martyr of Ieſus Chriſt. And S. *Iohn* maketh mention of *Antipas*, whom hee calleth a faithfull Martyr of Chriſt. And in the ſame booke of the Reuelation, hee ſaith, that he ſaw the great whore drunke with the bloud of the Saints, and with the bloud of the Martyrs of Ieſus. In like manner the Apoſtle to the *Hebrews*, hauing recited how many faithfull had bin mocked, ſcourged, cut in peeces, ſtoned, and otherwiſe perſecuted, he addeth, that in them we haue as it were a cloude of Martyrs, or witneſſes, compaſſing vs round about, and exhorting vs to follow conſtantly their example. The Apoſtles did well vnderſtand & confeſſe this honour, who after they had been publickly

Acts 22.20

Reu. 2.13.

Reu. 17.6.

Heb. 11.35. 12.

Acts 5. 40. whipped for the name of Ieſus Chriſt, they went before the councell, reioycing that they had this honour to ſuffer reproach for his name. And indeed when we endure perſecution. to maintaine the glory, the authority, and the trueth of Chriſt, againſt Antichriſt and his ſuppoſts, it is as if Ieſus Chriſt ſhould borrow our goods, our renowne, our bloud, our life to ſerue for autenticall ſeales, and moſt ſure witneſſes that cannot faile, of the right, and the glorie that appertaineth vnto him. And what are we poore worms of the earth, that the eternall Son of God, the King of Kings, and Lord of Lords, ſhall doe vs this honor, to put his glory (as it were) into our hands, to be the keepers and defenders of it againſt them that would ſpoile him of it? And here let vs conſider the incomprehenſible wiſedome & goodnes of God towards vs. The moſt perfect offend God daily, and one onely ſinne, be it neuer ſo little to our iudgement, deſerueth death, and euerlaſting condemnation: then it is yet more than the loſſe of our goods, and the

corpo-

corporall life. Now in ſtead of exerciſing his iuſt iudgements vpon vs, he doth vs this honour, that it which we endure (which is not the thouſand part of that we haue deſerued) changeth the nature, and in ſtead of being the puniſhment of ſin, God imputeth it, as a moſt excellent ſeruice for the maintenance of his glory, But yet there is more. For what are we to ſuffer willingly? The loue of riches, ambition, the pleaſure of fleſhly commodities, the affection toward father, mother wife, children, and aboue all to this life, is ſo ſtrong & vehement in vs, that in ſtead of renouncing them for Chriſt, wee renounce Chriſt, & his kingdome to entertaine them. And experience ſheweth this too much. We are alſo very impatient and dainty, when there is any queſtion of ſuffering, that if wee ſhould but onely ſnuffe a candle with our fingers, wee wet them with our ſpittle, that we might not feele the fire of that ſmall ſnuffe, which yet we throw from our fingers in all haſt: and how then ſhould we abandon our bodies to the death, entring quicke into

2 Fruit, the glory of God declaring and accomplishing his power in our infirmity, and shewing his goodnes, and the truth of his promises first toward every faithfull.

the fire to be there consumed, if God did not strengthen vs supernaturally? How should we maintain his truth against the suppost of Antichrist, if the Spirit of his Father the which hee promised vs, did not worke mightily in vs? Then when we see these vessels so fraile and weake, to surmount the threatnings of kings, the apprehension of fire, the assaults of Antichrists suppostes, and the temptations proceeding from father, mother, wife, and children; are not these so many Testimonies of a wonderfull and mighty grace and power of God, which fortifieth them, and maketh them victorious against Sathan, the World, and the flesh? *I doe all things* (saith Saint *Paul*) *through Christ, who strengtheneth mee.* And in another place; *I reioyce* (saith hee) *in infirmities, in iniuries, in necessities, in persecutions, in anguishes for Christ. For when I am weake then am I strong, euen through the might and power of Christ, which shewed it selfe, and was made perfect through his weakenesse, as hee had said before.* So then this constancy, this faith, this zeale, and

*Mat. 10. 19. 20.

Phil. 4. 13. 2 Cor. 12. 10.

and other vertues, which God communicateth (by his free goodneſſe) to his Elect, are manifeſt by perſecutions, which otherwiſe ſhould bee hid. As in running the courſe, the agility or ſwiftneſſe of the Horſe is knowne, the ſtrength of a Man in combat, the ſauour of many drugges in rubbing, or bruiſing of them, or caſting them into the fire, as wee ſee in the Incenſe. The Starres (ſaith Saint *Bernard*) which appeare not by day, ſhine in the night, ſo the vertue that is hid in Proſperity, ſheweth it ſelfe in Aduerſity. Now, this which wee haue ſaid of the power of God, ſhewing it ſelfe in the infirmity of his Children to his Glory, is ſeene alſo in the body of the Church, which ordinarily is ſo poore, ſo weake, ſo little holpen at the hands of men, that if God did not ſuſtaine it, it ſhould quickly be ſwallowed vp. Then when we ſee it ſo mightily aſſailed by the Potentates of this world, conſpiring her ruine, by ſo many forces and ſlights, and by ſo many heretickes, doth not God in the guiding, deliuering, and

Bernard. in Cant.

2 Toward the body of the Church.

preſeruing of it, ſhew that it is he himſelf, and he alone, which maintaineth and defendeth it. And that his power and wiſedome is wonderfull, in preſeruing it againſt ſo many enemies, and that his truth is certaine, in accompliſhing that, which he had promiſed vs, of beeing with his Church vntill the end of the world. And
Mat. 28. 29. that it is hee which is the ſtone cut out
Dan. 2, 34. without hand, which was broken, and doth ſtill break the great image, repreſenting the empires and kingdomes of the world: Which to ſhew vnto vs more liuely, oftentimes he ſo diſpoſeth, that leaning vpon the ſtrength of men, ſhe hath been throwne downe, and being thrown downe, God hath lift her vp againe without meanes, and beyond all hope of man, that all men may know, that the preſeruation of the Church is not the worke of man, but indeed the very worke of God.
Iudg. 7. 2. As alſo the Lord declareth to *Gedeon*, this his intent, commanding him to abate his Armie. *There is too many people with thee* (ſaith the Lord,) *that I ſhould giue Madian into their hands, leaſt peradu:nture*

uenture Iſraell would glory in themſelues againſt me, ſaying: My hand hath deliuered me. See alſo how it commeth to paſſe, that when the Diuell thinketh quite to ouerthrow the Church by perſecution, God quite contrary, hath aduanced and increaſed it: Saint *Luke* hauing recited that the high Prieſts and the chiefe Rulers of the Temple, and the Sadduces laying hands vpon the Apoſtles, put them into priſon: he addeth by and by, *that many of thoſe that heard the Word beleeued, and the number was about fiue thouſand perſons.* When S. *Stephen* was put to death, the Church at *Ieruſalem* was quite diſperſed, but by the faithfull diſperſed, there were as many more new Churches ſet vp. And it is as if God tooke at the hands of his enemies, Corne into his Garner to ſowe, whereof ſhould follow a godly and plentifull harueſt. It is a fruit that Saint *Paul* noteth in his afflictions, ſaying, *Brethren, I would haue you to vnderſtand, that the things which hapned to mee, came to the aduancement of the Goſpell: ſo as my hands were made famous in Chriſt,*

3 *Fruit, the aduancement of the Church.*

Acts 4.

Acts 8. & 11 19.

Phil. 1. 12.

through all the Iudgement hall, and in all other places: And many of the brethren (made bold by my bands) durſt ſpeake of the Word more freely. *Iuſtine* in his communication with *Triphon*, writeth, that the ſame thing happened in his time. It may appeare, (ſaith he) euery day, that we which beleeue in Chriſt, cannot bee aſtonished, nor daunted at any, if they cut off our heads, if they crucifie vs, if they caſt vs vnto wilde beaſts, or into fires, or vnto any other torment; the more they torment vs, ſo much the more increaſeth the number of the Chriſtians, neither more nor leſſe, then as men cut their Vines, to make them the more fruitfull. So the Diuell is greatly beguiled. For in perſecuting thoſe which profeſſe the Goſpell, hee thinketh to ſtop men from beleeuing in Ieſus Chriſt, to bee ſaued. But it falleth out quite contrary. For the poore ignorant men ſeeing the conſtancie of the Martyrs, gather two points: firſt, that there is no hypocriſie in them, nor any fleſhly paſſion, which maketh them to follow this doctrine, which to

maintaine, they vtterly abandon all the commodities of the flesh, honours of the world, and the Life it selfe. Next, they are induced to thinke, that the doctrine for which they suffer, is of God, seeing it is by no humane, but by very Diuine power, that they suffer constantly and willingly, so many reproaches, discommodities and cruelties. And so is this Sentence so famous verified : *That the blond of the Martyrs, is the seede of the Church*. In like manner those that haue already the knowledge of the doctrine, are confirmed as well to persеuere in it, as to take courage and strength to suffer in like manner for the maintenance of it. For, seeing that God forsaketh not his Seruants in the conflict: but is with them, and in them, making them victorious : wee take thereof assurance, that God will also ouercome in vs, all temptations, threatnings, and torments : And beholding them through death, to enter into life, and by the crosse to ascend into the Kingdome of Heauen, we feele our selues inflamed with

desire

deſire to be their companions, both in the troubles, and in the triumph of glory. The which thing maketh vs to perſeuere conſtantly in the truth of the doctrine, which ſetteth (as it were) before our eyes this ſoueraigne felicity, euen the heauens open, and Ieſus Chriſt ſtretching out his hand, to draw vs vp into the fellowſhip of his ioy, and glory incomprehenſible and eternall.

The people of the world cannot vnderſtand theſe ſo excellent fruits of the afflictions for the name of Chriſt, which we haue ſet downe here aboue, beeing therein like to the Philiſtins, the companions of *Sampſon*, which could not comprehend this propoſition that he made them; *Out of the eater came meate, and out of the fierce came ſweetnes* : But wee, that are taught in the ſchoole of Chriſt by his Spirit, we vnderſtand and beleeue, that as *Sampſon* hauing vanquiſhed the Lyon,
Iud. 14. 14. found in the body of it hony, ſo wee hauing conſtantly ouercome all the perſecutions & troubles of this life, which are like vnto fierce and cruell Lyons, ready to de-

deuoure vs, we ſhall finde this hony ſo excellent of the fruites of the Croſſe of Chriſt, which ſhall make vs bleſſed for euermore. Seeing then, that the perſecutions and afflictions that we ſuffer, ſerue ſo abundantly and ſo many waies and manners to the glory of God, and the edification of our neighbors, and doe alſo turne to ſo great good and honor vnto vs: let vs conclude boldly, that we being ſo afflicted for the name of Ieſus Chriſt, ought to be confirmed in the aſſurance that we are the members of the true Church, and that God counteth vs for his welbeloued children.

An exhortation to perſeuere conſtantly in the truth of the Goſpell in the time of perſecution, not to feare death, to keepe vs from Apoſtacie and diſſimulation, to vſe the holy Miniſterie: to walke in the feare of God, and pray to him.

CHAP. XII.

BY this that is ſaid aboue, it appeareth that it is ſo farre off that we haue any matter to complaine or be offended at

1 Cor. 9. *To perſeuer conſtantly in the doctrine of the truth, with conſtancy and hope vnder the Croſſe, for the aſſurance of the felicity and honor of it.* 1 Ti 6.12. 1 Cor. 9.

at our afflictions, that rather wee haue iuſt argument to reioyce, and to comfort our ſelues, and indeed, behold the counſell of God, who hath ordained that ſuch ſhould be the way which leadeth vs to glory. When any run in a race, all runne, but hee onely beareth away the prize, which ſhall run beſt. They then run vncertainely, but we run with aſſurance to obtaine the prize, although other runne better then we: only let vs run conſtantly vnto the end. Likewiſe we ſtriue, not in doubt as thoſe that beat the ayre, but it is with the good fight of faith, aſſured of the victory, and by the victory of a crown not of leaues that fade in three daies, but incorruptible for euer. And wee be not as they that are mad or ſuperſtitious, ſuffering at all aduenture, without knowing wherefore, wee know that it is for the truth, we know that this truth appertaineth vnto vs, wee know that God hath created and lightned vs, to maintaine this truth and grace of God to his glory. How many Martyrs hath there beene in olde times paſt, that had not ſo much know-

ledge

ledge as we? If we goe backe they shall be our Iudges: their zeale and constancie shall condemne our careleſſe knowledge and vnthankfulnes vnto God. God hath not called vs to fight and to suffer, leauing vs wandring without a captaine: Ieſus Christ himselfe is our Head, Captaine, and guide, bearing his Crosse before vs, and crying, *Hee that loueth mee, let him follow mee*. Himselfe hath not refused this condition, but hath beaten and made the way, to draw and lift vp his owne into his kingdome. All the Prophets, Apoſtles, Martyrs, and bleſſed ſeruants and children of God, are gone thither before vs. The worke it ſelfe of our ſaluation calleth vs thither, and the glory of God requireth it. Ought we to diſpute, whether we ought to obey? Should wee doubt whether wee will be faſhioned like his Image, and weare the liuery of the children of God? Let vs boldely enter into this ſtraight way, at the end whereof we ſhall finde the gate of heauen. Let vs giue our neckes to Ieſus Chriſt to receiue his yoake, and the honour of his Order.

How

How many great Lords of the world trauaile all their life to come to this houour, to be Knights of the Order of any Prince? And hauing attained to it, they account themſelues happy men. And what be the enſignes of ſuch Orders? The one ſhall haue a Fleece, the other a Garter: and the enſigne of the order of Chriſt, is priſon, baniſhment, loſſe of goods, reproches, beatings, death. This is the order that S. *Paul* receiued, and whereof he gloried, ſaying; *I beare in my body the markes of Ieſus Chriſt.* Now although that a Fleece and a Garter, are in themſelues vile or baſe things, yet are they honourable, and to be deſired in the world, becauſe Princes take them for the enſigne of their Order, acknowledging and calling them brethren that weare them. The enſigne then that Chriſt the King of Kings hath taken for his order, ſhall it not be honorable? Shall we not account our ſelues happy to attain vnto it? Let vs follow cheerefully this glorious troupe marching before vs with triumph: honoured with this Order of the Prince

Gal. 6. 17.

of

of Glory, Iesus Christ.

Let vs suffer our selues to be guided by him who is infinitely wiser then we, and loueth vs better then we loue our selues. And let vs receiue this fauour of God, that so seruing his glory, our glory may also be aduanced. Let vs not be troubled nor shaken with feare, when we see the persecutors come to the end of their enterprises, and the children of God afflicted. *That is to them* (saith S. *Paul*) *a manifest token of destruction, and to vs of saluation.* There is no greater curse (saith S. *Augustine*) then the prosperity and felicity of the wicked, because it is a strong wine to make them drunke in their iniquities, and to make a heape and treasure (as it were) of the wrath of GOD vpon them. It seemeth to vs that the world goeth to confusion and disorder, when the wicked triumph, and the children of God weep. But on the contrary, that is to vs a manifest token of the iust Iudgement of God, as Saint *Paul* saith, That wee are also made worthy of the kingdome of God, for which also wee suffer

Phil. 1. 28.

2 Thes. 1. 5

ſuffer. For it is a iuſt thing (ſaith he) with God, to render afflictions to thoſe that afflict vs, and to vs that are afflicted, deliuerance; then, when the Lord Ieſus ſhall ſhew himſelfe from heauen with the Angels of his power, and with the flame of fire, to do vengeance vpon thoſe that did not know God, and obeying not the Goſpell of our Lord Ieſus Chriſt, the which ſhall be puniſhed with an euerlaſting puniſhment from the face of the Lord, and from the glory of his power, when he ſhal come to be glorified in his Saints, and to be made wonderfull among all the faithfull. Wee are ſo impatient, ſo hot, or ſo fooliſh, that we conſider nothing but the beginning of the works of our God: but we muſt ioyn them together, and conſider the accompliſhment of them, as S. *Iames* teacheth vs. Ye haue heard the patience of *Iob*, and haue ſeene the end which the Lord made, and that the Lord is very
Iam. 5. 11. mercifull and full of pitty. He that ſhall ſet himſelfe to conſider in his mind how poore *Ioſeph* was handled, and ſold of his brethren, and how (refuſing to conſent to

the

the ſhamefull and deteſtable requeſt of his Miſtreſſe) he was caſt into priſon, and kept there two yeers; ſurely a man would take pitty on him, as on a miſerable perſon: but let vs ſee the accompliſhment of the worke of God: let vs conſider him (by this meanes) exalted to the gouernment of all the kingdome of *Ægipt*, and then we ſhall count him happy. Aboue al, if we behold Ieſus Chriſt mocked, ſcourged, crowned with thornes, crucified between two theeues, who would not be offended, that the Prince of glory and ſauior of the world ſhould be ſo handled? But let vs behold him riſen againe; aſcended into heauen, and ſitting at the right hand of God, aboue all principalities and power, enioying a glory incomprehenſible, and we will admire and praiſe the worke of God. So if we behold his members perſecuted, baniſht, mocked, ſpoiled, impriſoned, entring into the fire: what (wil we ſay) is this a father, which handles his children in this ſort? But if we ioyne to the croſſe, the glory, and the death to the reſurrection; to be ſhort, if we behold them in that eſtate, Gen. 37. 39

wherein we ſhall be, when Ieſus Chriſt meeting vs in his Maieſty and glory, ſhall lift vs vp aboue all the heauens, into the houſe of God his Father, to liue with him euerlaſtingly, and that the Croſſe ſhall be to vs as a ladder to goe vp vpon, to the inioying of ſuch a glory. Who is he then among vs that would not ſhout out for ioy, ſeeing this wonderfull work of God? Who is he that would not count himſelf happy? Who is he that would haue beene more daintily handled? Who is hee that would not be rauiſhed with the bountie, wiſedome and loue of God towards his children? Hee that neuer ſaw a harueſt, ſeeing the ploughman taking ſo much paines to till the earth, to ſpread it with dung, and after to caſt faire wheat into the field ſo tilled, hee would thinke that this man were mad, and that a child were to be whipt that ſhould do ſuch a thing: but ſeeing after the harueſt, that ſhould come of it, he would change his minde, and acknowledge, that the husbandman had done an excellent worke. Now this is the time to till, to dung and to ſow, the har-

harueſt ſhall follow. Let vs not change the courſe of the ſeaſons: neither yet let vs ſeparate them the one from the other, but let vs ioyne the time of the death, with the day of the reſurrection: and let vs aſſure our ſelues, as it is written in the Pſalmes, that hauing ſowed with teares, wee ſhall reape with ioy. Hee that in olde time had ſeene poore *Lazarus* full of ſores, at the gate of the rich man, and the rich man at the Table, in all delights and pleaſures, hee would not haue choſen to bee *Lazarus*, but the Rich man. But if tarrying a while, hee ſaw the ſoule of *Lazarus* carried ſtraight by the Angels into Heauen, and the rich mans ſoule goe to the fire of hell, hee would change his minde, and would deſire to bee *Lazarus*. Let vs then deteſt the gliſtering ſtate of curſed riches, and let vs count the poore and afflicted conditions of the *Lazaruſſes* of our time, waiting to be carried vp into euerlaſting glorie, happy. The wicked haue nothing in heauen, nor wee in the world. Bleſſed is the man (ſaith *Dauid*) whome the Pſal. 126.6 Luk. 16.19 Pſal. 94.10

Lord inſtructeth by the Power of his Spirit, and by the Doctrine of his Law, to haue contentment, and reſt in the time of Aduerſitie, while the graue is digged for the vngodly, for an end of his felicity. Yea, if we were called to ſuffer death for the name of Ieſus Chriſt.

3 *Not to feare death.* What other thing is this Death, but (after a long conflict,) the day of victory, the birth of a bleſſed Soule after a great trauaile, the Hauen deſired, after ſo furious Tempeſts, the end of a dangerous and troubleſome voyage, the healing of all wounds and ſickneſſes, the deliuerance from all feare and terrour, the accompliſhment of our Sanctification, the Gate of Heauen, the entrance into Paradiſe, the taking poſſeſſion of the inheritance of the Father, the day of our marriage with the Lambe, the enioying of our deſires? Who is then among vs, who feeling with Saint *Paul* the bondage of ſinne, would not crye out with him: *Alas, wretched man that I am, who ſhall deliuer mee from this bodie of Death?* And feeling the good that

Rom 7.24.

Death

Death bringeth vnto vs, will not alſo ſay with him, *I deſire to bee diſſolued, and to be with Chriſt.* If death wherewith God threatned our firſt parents, is a feeling of the wrath of God in the Soule, and in the body becauſe of ſinne. Wee may well ſay that Death and Life are two twinnes, vnited and knit together, vntill the ſeparation of the Soule and Bodie: and this ſeparation, which is commonly called Death, is rather the deadly ſtroake of Death, the body then being exempt from paine, and the Soule from vice and corruption, wayting vntill the reſt of death be ſwallowed vp in victory at the day of the reſurrection. Phil. 1. 23. Gen. 2. 17.

It is then an abuſe to call Life a continuall Death, and to call that Death, which is the end of a thouſand deaths, and the beginning of the true life. It is then alſo great reaſon, that wee haue horrour of that which we ought to deſire, and deſire the continuance of that, the onely end whereof bringeth vs to eternall Felicity. And to this end Saint *Chryſoſtome* ſayth very well, that it,

which is called Life and Death, haue deceiueable visours. Life deformed, and accompanied with many miseries and calamities, hath a faire pleasant visour, which maketh it to be desired: and Death so faire, happy, and to bee desired, hath one deformed and fearefull. Let vs cut off then, saith he, these visours, and wee will change our mindes, when wee shall finde vnder the faire visour of Life, nothing but matter of heauinesse and displeasure: and vnder the foule and hideous visour of Death, such a beauty and felicity, as wee shall incontinently bee taken with her loue. So long as wee liue, we haue cruell enemies, which neuer cease making warre with vs, whom we can neuer vanquish but by Death. And indeede we cannot make the world to die in vs, except we die our selues. Sinne which is in vs, liueth in vs, and fighteth against vs, vntill we dying, it also die with vs. And by death alone, the deadly assaults of Sathan our chiefe enemy, die foorthwith. But yet why should we feare it, which cannot come

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vnto vs, but by the will of him who is our heauenly Father, yea, and at ſuch a time as hee appointeth ; as *Dauid* ſayd, *Lord my Times* : that is to ſay, all the minutes of my life, *are in thy hands*. Pſal.31.16

There is no Creature more enemie vnto man, nor more able to hurt, then the Diuell. And indeede, he is called the enemy, the murtherer, and the roaring Lyon, ſeeking whom hee may deuoure. But the hyſtory of *Iob* ſheweth plainely, that God holdeth him brideled, ſo as hee can attempt nothing, nor goe either forward or backward more then God will permit him. And this which is more, hee hath not power to enter ſo much as into the Swine, without the leaue of Chriſt. What is this then, that wee ſhould feare men? Are not they alſo vnder the Prouidence, Power, and gouernment of our God ? It is God, (ſaith *Hannah*, the Mother of *Samuell*,) who weigheth their enterpriſes, ſo as they cannot paſſe once ounce of the waight ordayned of God. *It is hee that ſlayeth, and maketh aliue againe :* Mat.13.19 Ioh.8.44. 1 Pet.5.8. Iob.1 & 2 Luke 8.32. 1 Sam.2.3. 1 Sam.2.6.

which bringeth downe to the pit, and lifteth vp againe? hee maketh poore, and maketh rich: hee abaseth and exalteth. To bee short, *It is he alone* (as *Dauid* saith) *which doth whatsoeuer he will.* Now wee doubt not, but hee will doe that which hee hath promised vs, and wee know that he hath promised vs, yea, and that hee hath taken vpon him to make vs happie. If then the doctrine of the prouidence of God importeth, that hee hath not onely ordained in his eternall counsell, the end and issue of his worke, (which is his Glorie, and the Saluation of his Elect,) but also the fit meanes, according to his infinite Wisedome, and requisite for the execution and accomplishment of it: Let vs bee assured that there is no Creature, that can let or alter his will, as Saint *Paul* saith: *If God* *be for vs, who shall be against vs?* Let vs also bee assured, that whatsoeuer happen vnto vs, is the way whereby hee hath ordained to leade vs to life and euerlasting glory.

Pſal.115.3.

Rom.8.30.

Col.1.16. Saint *Paul* speaking of Iesus Christ, saith

ſaith, *That all Creatures are of him, ſtand by him, and are for him.* As alſo he ſaith in an other place, *That of him, and by him, and for him, all things are.* Where-fore then doe we feare our enemies, ſeeing euen this, that they are, is by the power and will of him, who is our Head and Sauiour; for as much as they can neyther enterpriſe, nor conſult, neither yet bee aliue one moment without the will of Chriſt? And beſides this, ſeeing their Life and beeing is for him, and for his Seruice, that they might be to his members, as fire to purifie them, a rod to correct them, medicines to heale them, a bridge for them to paſſe vpon ouer the deſert of this World, into the land of Promiſe: Ladders to helpe them to aſcend into Heauen, inſtruments to glorifie them, and as a Knife, that cutteth the Cordes, by which wee are helde in the Earth, and hindered to goe vnto God, and to bee where Ieſus Chriſt our head is? Alſo, what threatning can the moſt mighty of the World threaten vs with more horrible, to make vs turne from the Ro. 12. 36.

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ſeruice of God, then thoſe wherewith God threatneth all thoſe that turne away from him? *Feare not* (ſaith Ieſus Mat.10.28 Chriſt) *thoſe that can kill the Bodie*, and Luk.12.4 yet ſo, and when God will, and the bodie, which within a very little after muſt needes dye) *and can doe nothing more: but feare him, who after he hath killed the Bodie, hath power to throw both Soule and Bodie into euerlaſting hell fire: him, I ſay vnto you, feare indeed.*

In like manner, what promiſes can the World make vs greater, or more certaine, to draw vs vnto it, than thoſe which our God hath made vs, to keepe vs in his Seruice, and in his Houſe, promiſing vs euerlaſting Life? Now, the Church is his houſe, and this good God hath called you, (my brethren) thither, and hath receiued you. Hee hath nouriſhed you in it ſometime. Hee hath there giuen you the ſeale of your Adoption. Hee hath begunne to cloath you with the Liuery of his children, and hath faſhioned you, like to the Image of Ieſus Chriſt. A great part of your way is paſt.

paſt. In this your trauaile of childhood you haue paſſed many torments. If the greateſt Torments come, the happie deliuerance approacheth. *Hee that ſhall continue vnto the end ſhall bee ſaued.* Mat. 14. 13 They that are reuolted, and doe reuolt, make you to feele in their vnhappines, how happy you are, to bee the Children of GOD, elected to eternall Life. For it is vpon this election, and ſo, vpon the good pleaſure of God, that your perſeuerance doth depend. Acknowledge in it both his infinite mercy, ſupporting you, and pardoning you daily ſo many faults and ſinnes, and alſo his incomprehenſible Goodneſſe, leading you, as it were by the hand, to the enioying of Eternall Life. Abhorre you, and deteſt, that miſerable, yea, curſed and vnhappy ſtate of theſe Apoſtates, that yee may alſo hate and deteſt the Ambition, and the Pride, the euill Conſcience, the deſpiſing and abuſe of the gifts of GOD, the Loue of the World, and thoſe other Vices, which threw them headlong into ruine. And on the

3 *To keepe our ſelues from apoſtacie and diſſimulation.*

contra-

contrary, loue, ſearch, and follow all that which God hath ordained to nouriſh Godlineſſe, Faith, Charitie, Humilitie in vs, and other Gifts and Graces which proceede from the Election, and are meanes ordained by the Prouidence of GOD, to guide vs to the happineſſe promiſed to thoſe which ſhall continue vnto the end. Keepe your ſelues hereafter from theſe falſe *Nicodemies*, who to auoyd the Croſſe, will abandon (by a Sacriledge vntollerable) their bodies to Idolatry, and ſo conſequently to the Diuell, in reſeruing, as they ſay, their hearts vnto God.

Will the moſt careleſſe husband among them, content himſelfe, if his wife, giuing ouer her bodie to whoredome, ſhould ſay vnto him, that ſhee keepeth
1 Cor.6,19 neuertheleſſe her heart vnto him? *Yee are not your owne*, ſaith Saint *Paul*, *yee are bought with a price: Then glorifie God in your bodie and in your Spirit*; which both appertaine vnto God. Againe, *Cleanſe*
1 Cor.17.1 *your ſelues from all filthineſſe both of Body and Spirit, finiſhing your Sanctification in*

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the feare of God. Perſeuere conſtantly in the Church, which is your mother, that you may be the Heires of the Father. It ſufficeth not to keepe your Soules from poyſon, yee muſt nouriſh them, that they may liue. Rather then we will ſuffer our bodies to die of hunger, wee will ſell all to get bread: and we would runne through the fire in ſuch a caſe to ſaue it. At the leaſt, let vs follow thoſe that in the time of Famine, forſake their Countries to finde foode. The Soule is more pretious than the Body. And therefore muſt wee labour more to haue the Bread abiding vnto Eternall life, then for that which periſheth. Alwaies thinke with your ſelues, our ſoules muſt liue, and it is to tempt God to deſire to liue without foode. Therefore wee muſt ſeeke foode, that wee may liue. 4 *To vſe the holy Miniſtery.* Ioh.6.24.

Now true it is, that to reade and meditate the Word of God in the houſe, and to keepe there the familie, is a holie exerciſe, and very profitable for the nouriture of the Soule. It is commanded Col.3.16. Pſal.1.2.

of

Acts 17.11 of God, and such as are negligent in this
Deut.6. duetie, shew that they haue no care of
Psal.119. the life of their Soules: yet this doth not
Acts 2.42. suffice. Wee must confesse the name of God, and call vpon him in the Assemblie: wee must heare the Sermons, and communicate at the holy Sacraments, wee must ioyne and keepe our selues
1 Ti.3.15 vnited with the Church, which is the Pillar and sure Ground of Truth, and the mother of the children of GOD. This onely title of Mother, giuen to the Church, teacheth vs, that there is no en-
Gal.4.26. trance into the Life that lasteth euer, except we be conceiued in the wombe of this Mother, that she beare vs, and bring vs forth, and giue vs sucke of her breasts: finally, except shee holde and keepe vs vnder her conduct and gouernment, vntill (being vncloathed of this mortall flesh) we be made like vnto the Angels.

Act.11.26 In ancient time the faithfull were called Disciples. For the Church is also called the schoole of Christians, wherin (according to the infirmity that is in vs)

vs) we muſt be the Diſciples of Chriſt all the daies of our life. This Church is alſo often ſignified by a Temple: and the holy Miniſterie is ordayned of God to build it. Therefore whoſoeuer deſpiſeth it, cannot bee builded in this Temple, to be there a liuing ſtone. This Church is the Houſe of God: the Faithfull his houſhold Seruants, and Children. Therefore whoſoeuer doth not enter, and abide in the Church, cannot call himſelfe the Childe or houſehold Seruant of God. The preaching of the Goſpell is the Miniſterie of the holy Ghoſt, of life, and of glorie: whoſoeuer refuſeth to heare it, hath not the Spirit of Chriſt, and conſequently pertaineth not vnto him, and ſo abideth in death and euerlaſting ſhame. See how yee muſt thinke in your ſelues of the benefit, vtilitie, yea, and the neceſſitie of the holy miniſtery, to ſay with *Dauid*, *O Lord of Hoſts how amiable are thy Tabernacles? My Soule deſireth greatly, yea and longeth after the Courts of the Lord. My Heart and my Fleſh reioyce in the liuing*

2 Cor. 3. 6.
1 Ti. 3. 15.
Heb. 3. 6.
Eph. 2. 10.
2 Cor. 3. 8.
Rom. 8. 9.
Pſal. 84. 2.

liuing God. *Bleſſed are they which dwell in thy houſe, and praiſe thee continually.* Let the taſte and neede of this ſpirituall foode, cauſe thoſe that are now depri-
Pſal. 42. 1. ued of it, to ſay with *Dauid*; *Like as the Hart deſireth the water brookes, ſo longeth my ſoule after thee O G O D: My ſoule is a thirſt for God, yea euen for the liuing God,* ſaying: *Alas when ſhall I come to appeare before the preſence of God?* When we ſhall be depriued of our Countrie, Wife, Husband, Traffick, Goods, dignities, and other things pleaſant to the fleſh, let all theſe bee nothing to vs: but let vs ſay with *Da-*
Pſal. 27. *uid, I haue asked one thing of the Lord, which I will ſtill require, that I may dwell in the houſe of the Lord, all the daies of my life, to behold the faire beautie of the Lord, and carefully to viſite his Temple.* If *Dauid*, a man excellent in faith and all vertue, a Prophet, and as an Angell amongſt men, confeſſeth ſo roundly, and ſo often, the neede that himſelfe had to be in the Temple of the Lord, feeling himſelfe as it were rauiſhed with a

moſt

moſt feruent deſire of this benefit, what ought we to feele in our ſelues, who are yet ſo ignorant, ſo weake, ſo corrupt, in the middeſt of ſo many dangers? Say then from the heart, with the ſame *Dauid*: *O Lord, I loue the habitation of thy houſe, and the place where thine honour dwelleth:* And that good GOD and Almighty Father, who hath care to nouriſh our bodies, yea and prouideth for the nouriſhment of the little birds, will without doubt heare your deſire, and will prouide for the nouriſhment of your ſoules. Pſal. 26. 8.

Moreouer, (accompliſhing his promiſe made by *Eſay*, of powring out of waters vpon the drie Ground) hee will make you to grow as the graſſe, and as the willowes by the riuers ſides: for the ioy and comfort whereof, one ſhall ſay, I am the Lords: another ſhall call himſelfe by the name of *Iacob*: another ſhall ſubſcribe with his hand, I am the Lords, and ſhall call himſelfe by the name of *Iſrael*. But vnderſtand farther, that the Goſpell, whereof yee Eſay 44.

5 *To walke in the feare of God.*

make profeſſion, is a doctrine not to flie about in the vnderſtanding, but to take ſeate in the heart; not in the tongue to talke onely, but in the life and holy workes. *Then be yee doers of the Word, and not onely hearers, deceiuing your ſelues.* God hath adopted you for his children, but on this condition, that the image of Chriſt may ſhine in you. God hath choſen and called you to bee his Temples, and to dwell in you by his holie Spirit: Remember yee that the Temple of God is holie, and that it is not lawfull to defile it, nor to put holy things to prophane vſes. God hath created you for his glorie, and Chriſt hath redeemed you, that ye might be his. Remember then that you muſt be conſecrated and dedicated vnto God, neither to thinke, ſay, nor doe any thing but to his glory. Yee are dead to ſinne, but liuing to GOD by Ieſus Chriſt. Apply not then your members to bee inſtruments of iniquity to ſinne, but apply you vnto God, as being of dead, made aliue: and your members to bee inſtruments

Iam. 1. 22.

1 Cor. 6. 19

1 Cor. 3. 16

Rom 6.

of

of righteouſneſſe to God. *Ye are made free from ſinne by Chriſt, but it is to bee ſeruants to Righteouſneſſe.* Remember that which Saint *Paul* ſaith, *That if yee liue according to the fleſh yee ſhall die: but if by the Spirit, yee mortifie the deeds of the fleſh, yee ſhall liue: they that are of Chriſt, haue crucified the fleſh, with the Concupiſcences of it. If yee liue in the Spirit, walke alſo in the Spirit.* As out of Fire proceedeth inſeparable heate and brightneſſe: in like manner, *if yee haue receiued Chriſt, for Iuſtification, yee muſt haue him alſo for Sanctification. If yee haue hope to ſee Chriſt as he is, purifie your ſelues as hee is pure, following peace with all men, and holineſſe, without which, none can ſee God.* Remember what the faithfull Soule ſaith, *I haue waſhed my feete, how ſhall I file them againe?*

Rom. 6. 18. Rom. 8. 13. Gal 5. 24. Gal. 5. 25. 1 Cor. 1. 30 1 Ioh. 3. 23 Heb. 12. 14 Can. 5. 3.

The band betweene God and vs, is holineſſe, in as much as it appertaineth to his Glorie, that hee which is holie, haue no acquaintance with iniquity and vncleanneſſe, *Bee yee then holie, for I am holie,* ſaith the Lord. *What participation*

2 Pet.1.15
1 Cor.6.

is there (saith Saint *Paul*) *of Righteouſneſſe with vnrighteouſneſſe; what fellowſhip hath Light with darkeneſſe? What agreement hath Chriſt with Beliall, or what part hath the Beleeuer with the Infidell? Or what agreement hath the Temple of God with Idols? For yee are the Temple of the liuing God; wherefore depart from amongſt them, and ſeperate your ſelues, ſaith the Lord, and touch not anie vncleane thing.*

The end of our regeneration is, that there may appeare in our life, an holie melody and conſent betweene the righteouſneſſe of God, and our Obedience. Yee haue vnderſtood here before, that the deſire of the heart to conſecrate your ſelues to God, is a marke of your Election, and Adoption. But ſee ye that this deſire may ſhew it ſelfe by the workes of Godlineſſe and Charitie. If you make profeſſion that yee know Chriſt, know yee according to the doctrine of Saint *Paul*, that yee haue not knowne him as yee ought, if yee mortifie not the olde man, and put on the new, walking in righ-

Eph.4.20.
Col.2.13.

righteouſnes and true holines. God hath drawne you out of the power of darknes, and hath tranſported you into the kingdome of his beloued Sonne. Walke yee then as the children of light: Renounce this curſed bondage of Sathan: Shew that ye are faithfull and not traitors to Ieſus Chriſt. Be ye without reproch and ſingle hearted. The children, I ſay of God, vnreproueable in the midſt of this crooked and peruerſe Nation; among whom yee ſhine as lights in the world, which beare before you the word of life. Shew your ſelues to feele the wholeſome grace of God, which teacheth you to renounce all infidelity and worldly luſt, to liue ſoberly, iuſtly, and godly. Thinke in your ſelues, that the friendſhip of this world is enmity to God. And that ye cannot be friends to the world, but that yee muſt needs be enimies to God. Haue no fellowſhip with the vnfruitfull workes of darknes, but rather reproue them, ſo as your holy conuerſation may ſerue for a proofe & checke to ſuch as walke diſorderly. Remember what God ſaid to man, *The feare of the*

Phil. 2. 15.

Tit. 2. 11.

Iam. 4. 4.

Ephe. 5. 11

Eſay. 33.6. *Lord is true wiſedome, and to depart from euill, is vnderſtanding*. Let the fauour of God be our treaſure: walke as it were, Gen.17..1 before him, as hee commanded *Abraham*. Thinke that ye are not your owne, to liue for your ſelues, according to your owne wiſedome and pleaſure, but that ye appertaine vnto God, that yee might liue vnto him, and according to his wiſedome and will, reuealed vnto vs in his Word. That man hath much profited, who knowing that hee is not his owne, hath taken away from himſelfe, and his owne reaſon, all Lordſhip and Dominion, to reſigne it to God, and to ſuffer himſelfe quietly to be guided, according to his pleaſure. There is no Vice more common, more pernicious, or more hard to cure, then the loue of our ſelues, and therefore there is no leſſon more neceſſary then it which Ieſus Chriſt taught his Apoſtles: That to bee of the number Mat.16.14 of his Diſciples, wee muſt renounce our ſelues. Renouncing then your ſelues, hate yee that which is euill, and cleaue vnto that which is good, inclined by bre-

brotherly Charity to loue one another. Procure things that are good, not onely before God, but alſo before men. If it be poſſible, ſo much as in you lyeth, haue peace with all men. *Be we as the Elect of God, holy and beloued, clad with the bowells of Compaſſion, of Kindeneſſe, of Humilty, of meekeneſſe, of long-ſuffering, forbearing one another, and forgiuing one another, if any man hath a quarrell with another, euen as Chriſt hath forgiuen you. Loue one another, as God hath loued you. For herein is the difference betweene the Children of God, and the Children of the Diuell, and wherein yee may be knowne to be the Diſciples of Chriſt. Yee are all members of one body, let there be no diuiſion or parts taking among you, but feele the afflictions of thoſe that weepe, to weepe with them, and to comfort them, and reioyce with thoſe that reioyce, to praiſe God with them.* Col. 3. 12. 1 Ioh. 10. Ioh. 13. 35. 1 Cor. 12. 25.

If yee be the Citizens of the Citie *Ieruſalem*, and will haue a ſure dwelling in it, walke in integrity, labour to deale iuſtly, ſpeak the truth from your hearts, keepe you from ſlandering, couetouſneſſe, and Pſalm. 15.

all other corruption. Acknowledge in all
Gal. 6.10. men the Image of God, wherevnto you owe honor & loue: and in your brethren acknowledge the renuing of this image, and the brotherly coniunction in Christ, in doing good to all men, loue, honour,
1 Pet. 10. and helpe especially, those that are of the houshold of faith. Ye are debters to your neighbors of all that ye haue, or are able
2 Pet. 4.8. to doe, to be disposers of it, with condition, that yee render to God an account.
Iam. 1.19. Honour the graces of God in your brethren, and couer their infirmities by charity, be quicke to heare, but slow to speak, and slow to wrath. For the wrath of man worketh not that which is righteous in the sight of God. Doe not desire, hope, or imagine any other meanes to prosper by, than by the blessing of God. And doe not looke, that he should aduance by the ayde of his blessing, that which hee hath accursed by his mouth. So goe forward in the amendement of your liues, that this day may passe yesterday. Seale to the purity of the doctrine, with the holinesse of your life, that the ignorant seeing

seeing your blameleſſe conuerſation, and esteeming you by your good works, may glorifie God, & imbrace the Goſpell with you, when it ſhall pleaſe God to call them. Haue minde of that great curſe pronounced by the high Iudge, againſt ſuch as offended any of the very leaſt. Furthermore, reioyce in the Lord, endeauour to be perfect, be comforted, be of one conſent, liue in peace, and the God of loue and peace ſhall be with you. But as it is God which worketh in vs, both to will and in work to accompliſh according to his good pleaſure; So aboue all things, imploy your ſelues to pray feruently and continually. Praier (ſaith *Chriſoſtome*) is the ſoule of our ſoules. For it alſo is the ſoule which quickneth all the actions of the children of God. It was the lifting vp of *Moſes* hands to Heauen, which ſtrengthned *Ioſhuah* and his army, & gaue him victory ouer the *Amalekites*. And indeede, without the grace of God, the which we obtaine by prayer, all that we doe is but vanity. Faith is the key that openeth the cofers of the treaſures of our God,

1 Pet. 2. 12 Luke 7. 1.

2 Cor. 13. 11.

Phil. 2. 13.

6 *To pray to God.*

Exo. 17. 11

God, praier is the hand to draw it out, to inrich our ſelues. Prayer lifteth vp our hearts from earth to heauen; it renueth the memory of the promiſes of God to confirme vs; it aſſureth vs againſt all that we can feare, it obtaineth all that we can deſire. It giueth reſt and contentment to our ſoules. It keepeth and ſtrengthneth the feare to offend God. It increaſeth the deſire to goe vnto him, whom in praying we feele to be the ſpring and heape of all good things. It ingendreth in vs a ſtedfaſt deſpiſing of the world, and renouncing of the fleſh: it repreſenteth vnto vs the heauenly and euerlaſting felicity, that we may aſpire to the enioying of them. There is nothing to be more deſired, then to be conuerſant with him, without whom we cannot be happy. But he that will alwaies be with God, he muſt alwaies either pray or read. For when we pray, we talke with God: and when we read, God talketh with vs. The more we are exerciſed in prayer to God, the more we increaſe in godlineſſe. Therefore alſo we may not be

Aug. in Pſal. 85.

weary

weary or faint-hearted in prayer, although the Lord defer to make vs feele the fruit of our prayers. For we haue a promiſe of him that cannot lie, that whatſoeuer we aske of God in the name of Ieſus Chriſt, it ſhall be giuen vs. If he defer for ſome time, to make vs feele the fruit of our prayers, it is for our greater benefit. Let vs continue ſtill and waight, knowing aſſuredly, that he, who according to his fatherly loue and bountie, deſireth our good, can (according to his infinite power) giue that which we aske of him, and according to his truth will heare vs: he alſo according to his wiſedome knoweth the fitteſt time, as is beforeſaid, and the meanes moſt apt to make vs feele the fruit of our prayers. When we aske of God (ſaith *S. Bernard*) euen thoſe things that concerne this preſent life: our prayers are not ſo ſoone gone out of our mouth, but they are written in his booke: and wee ought (ſaith he) to bee aſſured, that hee will either giue the thing it ſelfe which wee haue asked, or other things which hee knoweth

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knoweth to be more profitable for vs. To conclude, Praier is the moſt mighty and fruitfull worke of Charity, ſeeing by it we helpe our neighbours preſent and abſent, knowne and vnknowne, great and little, and that both with ſpirituall and corporall good things, drawing by our prayers the bleſſing of God vpon them. And in this confidence my very deare and worſhipfull Brethren, I will continue in this Duety and Office of charity, earneſtly to pray to GOD for you, and particularly I will water with my prayers to God, this Exhortation, which I haue directed vnto you, beſeeching him with all my heart, that being comforted and ſtrengthened thereby, in the doctrine of the truth, which ye haue receiued, ye may continue conſtantly in it, ſealing it by the workes of godlineſſe and charity, comforting your ſelues in the Lord, in that yee are his welbeloued Children in Ieſus Chriſt: and ſurmounting all temptations and aſſaults, to the end, that by the power of the holy Ghoſt departing conquerors out of al conflicts,

yee

ye may attaine at the laſt to the crowne of glory, which God hath prepared for all his children, through Ieſus Chriſt, our Lord. Now the God of peace ſanctifie you throughout, and preſerue your whole ſpirit, and ſoule, and body blameleſſe, vntill the comming of our Lord Ieſus Chriſt. Hee that hath called you is faithfull, who alſo will doe it. I alſo beſeech you (my Brethren) to imploy your ſelues more and more in feruent and continuall praiers, for the preſeruation, proſperity and aduancement of his Church, ſo mightily aſſailed on all ſides; and particularly to be mindfull of me in your prayers, that it may pleaſe the Father of light, from whence all good gifts doe come, to continue his mercy towards me, and to guide me alwaies with his holy ſpirit, with the encreaſe of his guifts and graces, to accompliſh the reſt of my life, ſeruing faithfully and holily to his glory, and the aduancement of the kingdome of our Lord Ieſus Chriſt. *Amen.* 1 Theſ. 5.

Holy

Holy Meditations and Prayers.

CHAP. XIII.

O Lord God Almighty, all good and all wise, we are confounded before thy holy Maiesty, not (O Lord) for thy troubles and extreame calamities wherewith we are oppressed in these daies full of tribulations, anguishes and teares: but as much as wee haue offended thee, and forasmuch as our sinnes, our ingratitude, and rebellions haue kindled this wrath against vs: and chiefly forasmuch as the wicked and infidels, take occasion by thy iust iudgements and corrections to blaspheme thy holy name. Alas Lord, wee yeeld our selues guilty before thee, confessing that we are inexcusable, and vnworthy to be named thy children: yea we are worthy of hell, and to be creatures accursed for euer. For (O our good God) when we were the children of wrath, thine enemies, abandoned to al euill, thou hadst pittie vpon vs poore and abhominable sinners. Thou hast cast the eyes of thy fauour

fauour vpon vs. Thou haſt giuen thy welbeloued Sonne Ieſus Chriſt to the ſhamefull and curſed death of the croſſe for vs. Thou haſt giuen vs thy holy Goſpel, that bleſſed and ioyfull tydings of our ſaluation: Thou haſt accompanied it with thy Spirit to lighten vs, to draw vs vnto thee, to make vs partakers of the treaſures of thy kingdome, and of eternall life. Thou haſt ſtretched out thy hand from heauen to the depth of hell, to pull vs backe, and to make vs thy happy children. Thou haſt done according to the good pleaſure of thy will, in aſmuch as thou ſheweſt mercy on whom thou wilt ſhew mercy. Alas Lord, ought not wee to acknowledge the day of thy viſitation, and the time of ſaluation? Ought not wee to feele the abundant riches of thy incomprehenſible grace towards vs, to loue, ſerue, praiſe and adore thee? to renounce our ſelues, the world and the fleſh, and all that which is contrary to thy glory: yea to abhorre all that doth diſpleaſe thee: to walke as the children of light, and to conſecrate our

ſelues

ſelues vnto thee, to bring forth fruites worthy of thy Goſpell, and becomming the children of ſuch a Father: to bee as bright lights in this darke world, to giue light to the poore ignorant ones, to draw them with vs into the way of ſaluation. But alas, O Lord, O God, we (quite contrary) hauing brought into thy Church the world and the fleſh, haue kept in our ſelues theſe enemies of thy glory, theſe plagues of our ſouls, & haue ſerued them. Our infidelity and our fleſh haue made vs loue the earth more than the heauen, the world more than thy kingdome, the filthines and duſt of vaine riches, more than the treaſures of heauenly and eternall good things: the ſmoke of humane honors, more than the glorious eſtate to be thy children, and brethren of thy Sonne Ieſus Chriſt, Couetouſnes the roote of all euill, hath hardned our hearts to deſpiſe thy poore ones, euen Ieſus Chriſt in his members. We haue ſlandered thy holy Goſpell by frauds, deceipts, and robbings: occupying our trafficke, and doing our affaires, as people hauing no knowledge

of

of thee. The ayre in the Cities where thy word hath been preached, hath been ſtinking, and infected with the whoredomes, adultery, and other infamous acts that there haue beene committed. Gluttony and drunkennes hath made brutiſh thoſe that for thy bleſſings and bounty ought to haue praiſed thee. Euery man thinking only how to profit and aduance himſelfe in this world, to the deſpiſing of thy holy ſeruice, and the building of the Church. The profeſſion of thy holy religion hath ſerued many, but for the cloake of their iniquities. Wee haue put our truſt in the arme of fleſh, & in broken Reedes, ſeeking comfort for thy Church of the enemies of it, in forſaking the fountaine of liuing waters, and the almightie. Crimes, treſpaſſes, blaſphemies and iniquities haue bin wincked at, and ſupported, in defiling the ſeate of thy Iuſtice, without puniſhment: thy threatnings and promiſes reiected as vanities, the holy Miniſterie of the Word deſpiſed, the chaſtiſements which thou haſt exerciſed on our Brethren neglected, without thinking what

our ſelues haue deſerued. Wee haue not felt ſorrow for the afflictions of thy children, to mourne with them, and to feare thy iudgements. And what ſhall wee ſay more, O Lord? Our iniquities are as mountaines, our ingratitude and rebellions, as the great deepe, our whole life before thee, being nothing elſe but a continuall ſinne and deſpiſing of thy holy Maieſtie. If they who neuer heard ſpeake of thy Sonne Ieſus Chriſt, and that haue not knowne thy will, are iuſtly puniſhed in thy wrath, what iudgement, what condemnation, what hels and curſes haue we deſerued, hauing ſo villanouſly, ſo long, ſo obſtinately, deſpiſed thy holy inſtructions, thy promiſes, thy threatnings, and the examples of thy iudgements which thou haſt exerciſed before our eyes? Alſo, the voyce of our ingratitude is aſcended before thee: our iniquities haue and doe cry vengeance againſt vs. Theſe are the procurers and aduocates of thy Juſtice, ſoliciting theſe iudgements againſt vs. Our ſins haue ſtrengthned our enemies, and haue made them con-

conquerours ouer vs. We haue ſowen iniquity, and we haue reaped afflictions: as thou ſeeſt, O Lord our God, that thy children are baniſhed, ſpoyled, and impouerithed, that they are cruelly deaſt withall, trodden vnder foote, and expoſed to the laughter of thine enemies. Our perſecutors make a ſcorne of thoſe, by whom thy name is called on, and they make their boaſt of the euill that they doe: They ſcatter thy flockes: They throw downe the Scepter of thy Sonne Ieſus Chriſt: They deprriue thy Children of the paſture of thy word. Thoſe Temples (O Lord) thoſe Temples where not long ſince, thy praiſes did ſound, in which the holy Goſpell was preached, the Sacraments purely miniſtred, thy name religiouſly called on, theſe Temples, O Lord, are now defiled with Idols, and Idolatry, the abhominable Maſſe is eſtabliſhed againe, falſe tales and lies are preached. Theſe temples where thy people aſſembled in ſo great number to praiſe thee, and to behold thy louing countenance, are now filled with people blaſ-

pheming thy holy name, and treading vnder their feete the blood and glory of thy ſon Ieſus Chriſt. This youth of Orphans, fondlings and others, that went to ſchole, being brought vp in the knowledge of thee, and nouriſhed in thy feare, is now giuen as to the enemies of thy truth, to be inſtructed in this damnable doctrine and ſeruice of Antichriſt. O good God, our Sunne is turned into darkneſſe, the Moone into blood, our health into ſickneſſe, our life into death: And yet, if thou ſhouldſt puniſh vs yet more rigorouſly, then hitherto thou haſt done, and that for one ſtripe we ſhould receiue an hundred: If thou ſhouldſt tranſport the kingdome of thy Son from vs, to the Turks, and the Iewes, If thou ſhouldſt ſend ſuch a famine of thy Word, as running through the forreſts to haue ſome refreſhing, and finding none, our Soules ſhould faint: Yea Lord, if thou ſhouldeſt throw vs downe into hell, wee confeſſe, that it were very right, and yeelde our ſelues guilty, acknowledging that wee haue well deſerued it. Notwithſtanding, O

good

good God and Father, there is Mercie with thee, yea thy mercies are infinite to ſwallow vp the multitude and grieuouſneſſe of our ſinnes. Thou art a God gracious and pittifull, ſlow vnto wrath, abounding in mercy, and truth, keeping mercie for thouſands, pardoning iniquity, Tranſgreſſion, and Sinne. Thou haſt ſaid, that thou wilt not the death of a ſinner, but rather that hee turne and liue. Conuert vs then, O Lord, that wee may be conuerted, and that wee may liue before thee. We are poore ſinners, we confeſſe it: but yet thy Sonne Ieſus Chriſt came into the World to ſaue ſinners.

Behold vs then, O Lord, not in our ſelues, (for wee are vnworthy of thy grace) but behold vs in the face of thy Sonne Ieſus Chriſt, and for his ſake, be at one with vs, and be mercifull and fauourable vnto vs: that in the multitude of our ſinnes, the greatneſſe of thy grace may ſhine: if thou regard our iniquities, who is hee that is able to ſtand before thee? We haue been vnfaithfull, but thou remaineſt ſtill faithfull. Thou canſt not

renounce thy mercy and goodneſſe: we haue forſaken thee, but thou haſt promiſed not to forſake vs. Wee haue forgotten thee, but thou haſt ſayde, that though a mother ſhould forget her child, yet wouldeſt thou not forget vs. Thou haſt made a couenant with vs, wherein thou haſt promiſed to pardon our ſins, and to remember our iniquities no more. Thou haſt promiſed, that although our ſins were as red as Scarlet, thou wouldeſt make them as white as wooll: if they were as red as crimſon, that they ſhould be made as white as ſnow. Wee are heauy laden, and labour with our iniquities. But Ieſus Chriſt hath called vs vnto him and hath promiſed to refreſh vs. Haue pitty then on vs, O Lord, haue pitty vpon vs: Let our miſeries moue the bowells of thy mercy. Forgiue vs, (O our God) forgiue vs for thine owne ſake, for the glory of thy name, and for thy Sonne Ieſus Chriſts ſake: Impute vnto vs the goodnes that is in him, that the euill that is in vs may not bee imputed. Thou haſt puniſhed the iuſt, that thou mighteſt

pardon

pardon the wicked: Accept thou the merits of his death and paſſion, for ſatisfaction of all that is in vs, worthy of thy wrath and indignation: and make vs to feele the fruits of our reconciliation with thee. If thou wilt afflict our bodies, haue yet pitty on our ſoules. If thou wilt impouerilh vs on the earth, depriue vs not yet of the riches of heauen. If thou wilt take away the bread of our bodyes, yet leaue vs the ſpirituall bread of our ſoules. Though wee be in reproach among our enemies, yet let not thy Name be blaſphemed. Though wee be accurſed of the world, yet let vs be bleſſed of thee. Though the world hate vs, yet let thy loue abide vpon vs; O Lord, we are thine forſake vs not. Thou haſt ſaid, I am the eternall, this is my Name, I will not giue my glory vnto Images, nor my praiſe vnto another. For thine owne ſake then, euen for thine owne ſake, haue mercy vpon vs. For why ſhall thy Name be blaſphemed for our ſakes? Not vnto vs Lord, not vnto vs, but vnto thy Name giue glory and honour, in ſhewing forth

the riches of thy graces, of thy truth, and of thy might. Thou art the God of glorie, ſanctifie thy Name in drawing light out of our darknes, and life out of death, making perfect thy power in our infirmitie, and thy great grace in our vnworthineſſe, to thy prayſe and glory. Heare the blaſphemies of thine enemies, boaſting themſelues in their counſels and their forces, triumphing and reioycing in our confuſion: as if wee were not thy people, thy Children, thy Church: as if wee were caſt off of thee: as if thou wert not able to helpe or keepe vs. Neuertheleſſe, thou art our Creator, and wee are the worke of thy hands: Thou art our Shepheard, wee are thy Flocke: Thou art our Father, we are thy children: Thou art our God, wee are thine inheritance: Thou art our Redeemer, we are the people whom thou haſt bought. It is thou alſo (O our God) who by thy word alone haſt created the heauen and the earth, the Sea, and all that is in them: it is by thee that all things liue, bee, and haue their mouing: it is of thee, and

for

for thee that all things are. It is thou which doſt whatſoeuer thou wilt. And there is neyther counſell, wiſedome, nor ſtrength againſt thee. Repreſſe then, O Lord, the rage and fury of thine enemies, breake their forces, diſſipate their counſels, confound them in their bolde enterpriſes, which they haue taken in hand againſt thee, and thy Sonne Ieſus Chriſt. Maintaine the reſt of thy flocke, which thou haſt kept vntill this day. Eſtabliſh againe the Churches that are ruinated and diſperſed. Suffer not the memory of thy name to be aboliſhed from the earth: rather let thy Word ſound, and thy Goſpell be preached where it hath not yet beene heard, to gather thine Elect vnto thee, and to magnifie thy Name. And that ſo wee may ſee it flouriſh more and more, and the Kingdome of thy Sonne Ieſus Chriſt our Lord to be aduanced for euermore.

Amen.

The

The neceſſitie and benefit of AFFLICTION.

GReat trouble and vexation,
the righteous ſhall ſuſtaine:
By Gods determination,
whil'ſt here they doe remaine.
Which grieuous is and irkeſome both
for fleſh and bloud to beare:
Becauſe by nature we are loth
to want our pleaſure here.
And eke becauſe our enemy,
that auncient deadly foe,
Sathan, with cruell tyrannie,
the worker of our woe
Doth ſtill prouoke the wicked ſort,
in ſinne which doe delight:
To pleaſe themſelues, and make great ſport
to vexe vs with deſpight.
Yet doe the righteous by the croſſe,
moe bleſſed things obtaine
Then any way can be the loſſe,
the dolor, or the paine.

The

The losse is that which in few daies,
would passe, fade and decay
Euen of it selfe: the gaine alwaies
can no man take away.
All earthly estimation
the crosse may cleane deface:
But heauenly consolation,
the soule doth then imbrace.
Afflictions worldly pleasures will
abandon out of minde:
Then is the Soule more earnest still,
the ioyes of heauen to finde.
The worldly riches, goods and wealth,
by troubles may depart:
The inward ioyes and sauing health,
may wholly rule the heart.
In trouble friends doe start aside,
as cloudes doe with the winde:
But Gods assistance doth abide,
to cheare the troubled minde.
If we should feele these losses all
at once, by sudden change:
We may not be dismaid withall,
though it seeme very strange.
Iob *lost his friends, he lost his wealth,*
and comfort of his wife:

He loſt his children and his health,
yea all, but wretched life.
When all was gone, the Lord aboue
did ſtill with him remaine:
With mercy, kindneſſe and with loue
aſſwaging all his paine.
Teaching him by experience,
that all things fickle be:
(Which ſubiect are to humane ſence)
and yeeld all miſery.
But godlineſſe within the heart,
remaineth euer ſure:
In wealth and woe, it is her part,
true comfort to procure.
Afflictions turn'th theſe wordly ioyes
to greater paine and woe:
Becauſe the loue was linc'kt with toyes,
Religion is not ſo.
For when mans heart doth moſt delight
in pleaſure, wealth, and pride:
Religion then will take her flight,
ſhe may not there abide.
Whereby our ſoules in wofull plight,
continually remaine:
Yet haue not we the grace or might
from ſuch luſts to refraine.

In which eſtate moſt wilingly,
(though tending right to hell)
We count our chiefe felicity,
and loue therein to dwell.
Therefore the Lord whith is aboue,
regarding vs below:
With mercy, pitty, grace, and loue,
that alwaies from him flow;
Doth mix with griefe theſe earthly things
wherein we doe delight
Which to our ſoules all ſorrow brings,
or elſe remoues them quite.
Then doth the holy word of God,
moſt comfortable ſeeme:
Which we (before we felt the rod)
meere folly did eſteeme.
The world which earſt moſt pleaſant was
now loathſome ſeemes to be:
It doth appeare (as in a glaſſe)
all fraught with miſerie.
Then feare we hell, then flie we ſinne,
then ſeeke we heauen the more:
To vſe good meanes we then begin,
which we deſpiſde before.
Then can we pray, then can we call,
to God for ſtrength and grace.

Which

Which things before might not at all,
with vs haue any place.
Then heare we with attentiuenesse,
then read we with all care:
Then pray we with great feruentnesse,
no trauaile then we spare.
Then shall we see, feele and confesse,
the state wherein we dwelt:
To be nothing but wretchednesse,
though worldly ioyes be felt.
Because the soule by godlinesse,
more comfort doth receiue
In one day, than by worldlinesse,
which they full soone shall leaue.
Then we with Dauid *shall confesse,*
that God from heauen aboue
(By humbling vs) doth well expresse
his mercy and his loue.
For ere we felt the scourging rod,
we erred and went astray:
But now we keepe the law of God,
and waite thereon alway.
Then for Religion loue the Crosse,
though it doe bring some paine:
The ioy is great, small is the losse,
but infinite is the gaine.

FINIS.